A

# SECOND PART

TO THE

# MORSELS OF CRITICISM.

BY

*EDWARD KING, Esq. F.R.S. and A.S.*

VOL. III.

Gal 10 Bc

A

# SECOND PART

TO THE

# MORSELS OF CRITICISM:

CONTAINING

## ADDITIONAL DISSERTATIONS,

AND

## ADDITIONAL NOTES;

Further illuſtrating the original Work;—and tending to ſhew the moſt perfect Conſiſtency of Philoſophical Diſcoveries, and of Hiſtorical Facts, with

THE HOLY SCRIPTURES.

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Τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ.

*For the Spirit ſearcheth all things.* 1 Cor. ch. ii. ver. 10.

Τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως.

*They were daily examining the Scriptures whether theſe things were ſo.* Acts, ch. xvii. ver. 11.

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M.DCCC.

MVSEVM
BRITAN
NICVM

# ADVERTISEMENT,

CONCERNING

## THE PUBLICATION

OF THIS

## SECOND AND SUPPLEMENTAL PART.

THIS additional Volume to *The Morſels of Criticiſm*, I now venture to offer to the World, without heſitation; printed not only in *Octavo*, but alſo in *Quarto*; —merely for the ſake of doing juſtice to the Purchaſers of the former Edition, of the original Work;—by putting it in their power to have the whole work complete, without purchaſing the ſecond Edition.

For this ſole purpoſe, the identical pages, that were ſet in the preſs for this, the *third Volume of the new Octavo Edition*, have been worked off, on a larger paper, as a mere *ſecond* Supplementary Volume to the *Quarto Edition*; in order to avoid the trouble and expenſe of new ſetting

the types.—And this, it is hoped, will be deemed a ſufficient reaſon, for the *Quarto* Edition having a blank margin apparently ſo unneceſſarily broad.

For the ſame purpoſe, alſo, of juſtice to the poſſeſſors of the former Edition; in the General Index that is here added, (and which is common to both Editions,) there is a double reference of each article, in two columns;—the one, to the pages and volumes of the *Octavo Edition*, and the other, to the pages of the *Quarto*;—and the references to this Supplementary Volume, are marked by an (S.) prefixed; as referring equally both to the *Octavo*, and to the *Quarto*, Edition; and to avoid any confuſion that might ariſe from its being the *ſecond* Volume of the latter, and the *third* of the former.

EDWARD KING.

*Monſfield-ſtreet,*
*April* 21,
1800.

# PREFACE.

THIS additional Volume is now ſubmitted to the public eye, both for the ſake of explaining ſtill more fully, and more clearly, what has been ſaid in the former Diſquiſitions;—and alſo for the ſake of adding ſome further Diſſertations; upon ſubjects that have appeared, to the convictions of the Author's mind, to be of the utmoſt importance;—and, therefore, may perhaps be found to be intereſting to others.

Subjects, the inveſtigation of which may perhaps juſtly be deemed peculiarly uſeful, at this period of time; when ſurely every obtruding ſtumbling-block, and means of offence, ſhould if poſſible be removed out of the way of thoſe who have the leaſt diſpoſition to hearken to that voice of Truth, which it is

now the unwearied endeavour of ſo many adverſaries to deſtroy.

In theſe additional Diſſertations, therefore, amongſt other Obſervations, it has been ventured to be ſhewn, that ſome of the greateſt fancied Objections, to *The Moſaical Hiſtory*, have ariſen merely from the having ſo long adopted, *implicitly*, a very few miſtaken leading ideas, concerning the creation of *Adam*, and the firſt origin of mankind.—Ideas that have been adopted, merely in conſequence of miſapprehenſion, and miſtranſlation of the Sacred Records:—and which are ſo far from being warranted by the inſpired words of Moſes; that even a very different information is given us by thoſe very words themſelves.—Whilſt, alſo, in ſubſequent parts of the Sacred Records, ſuch ideas are even flatly contradicted, by what is therein delivered down to us.

The Diviſion of Time, by *The Week*, of ſeven days;—and the Inſtitution of THE SABBATH; the veneration for which *Sacred Day of Reſt* has been ſo ſadly undermined, and of late ſo groſsly taken away, amongſt a deluded people;—is, in theſe Diſſertations, remarked to have even a ſacred connection with the whole eſtabliſhed order of Creation,—And the Septenary

Obſervances

Obſervances of the Divine Law, founded upon *the Inſtitution of* THE SABBATH, are remarked as being of ſuch high conſideration; that purſuing the idea of ſuch diſtinctions of periods of years, and of high feſtival ſeaſons, there comes out *a Chronological Period*, not only anſwering all aſtronomical purpoſes as exactly as the *Gregorian Period*; and ſtill more nearly;—but ſuch as will adjuſt even the minutes, and ſeconds, of the Earth's annual, and diurnal, Revolutions for ever;—and will cauſe the ſame day of the month, to fall conſtantly on the ſame day of the week for ever:—whilſt yet each year will have *a diſtinguiſhing character*, (by means of the irregularity of the Moon's motion,) from any other;—for a duration, as far as appears from any calculations we can form, without end.

In theſe Diſſertations, alſo; (whereas the ſubtle argument of *Mr. Hume*, againſt the veracity of Holy Scripture, is founded upon a bold preſumption, that all *Miracles* are totally contrary to experience;) it is endeavoured to be ſhewn, that many of the moſt important Miracles related, appear on the contrary, in reality, to have been wrought in perfect conformity with ſuch operations of

thoſe ordained powers of Nature, as we have philoſophically, and experimentally, undoubted experience of:—and were ſo wrought, that, even by the very words of the Sacred Writers, we are led to conſider, and apprehend, the very immediate inſtruments, that, on the occaſion, obeyed the Divine Command.

Further;—whereas, in the preceding Volume, ſome pains has been taken to ſhew the perfect agreement of *Chronological Facts*, (in the Hiſtory of that intereſting part of the world, where the external profeſſion of the *Chriſtian Faith* has moſt exiſted,) with the DIVINE PROPHECIES concerning the *characters* of the *ſucceſſive times*; and with the leading events that were to take place, between the firſt coming of THE MESSIAH *on Earth, in* HIS *ſtate of humiliation, to ſuffer; and* HIS *ſecond coming in the clouds of Heaven in Glory*;—and whereas, in the preceding Volume, ſome few miſtakes of Commentators, in earlier days, before the events ſpoke ſo loudly for themſelves, have been endeavoured to be pointed out;—in theſe preſent Diſſertations, the ſubject is ſtill further purſued;—(but without repeating any thing that has been written or publiſhed, in the *Remarks on the Signs of*

*the*

*the Times:*)—and *the cauſe* of the confuſion, and diſagreement, which has ariſen in the interpretation of thoſe Divine Prophecies, is endeavoured to be inveſtigated, and explained:—and the regular *plan*, and *ſeries*, of the *Apocalyptical Chronology*, is endeavoured to be ſhewn to be in the moſt perfect conformity with *Hiſtorical Chronology*.

No parts of theſe ſheets have ever been written as any adventurous employment of a ſpeculative mind;—no part has ever proceeded from an endeavour to gratify a vain preſumptuous curioſity.—The Author never ventured to read the HOLY SCRIPTURES, with any view to find out *ſomewhat* whereon he might exerciſe his pen.

He red the Scriptures, from the earlieſt days of his life to this hour, only ſeeking to obtain, if poſſible, the deliverance of his own ſoul, from falſehood, and wrong, and from wrath to come;—and in order to apprehend the Truth.

And the ſteady comparing of one part with another; and the endeavouring to underſtand the preciſe meaning of each word, and expreſſion, as far as he could, in the original of the New Teſtament; and in that excellent Verſion of the Old, which OUR BLESSED LORD

LORD HIMSELF, and His Holy Apoſtles, gave ſo much credit to, as to cite *from it*, unavoidably wrought ſuch conviction in his mind, as compelled him to adopt the ideas contained in theſe ſheets; and alſo to communicate them to others, from a full conviction that they may poſſibly be uſeful.

It will be obſerved, that in many inſtances he varies ſomewhat from the *Engliſh Tranſlation* in our Bible;—but it is only becauſe cloſeneſs of tranſlation, and the ſeemingly more exact and preciſe, and energetic, meaning of the *original words*, compelled him to do ſo; both in examining the *Greek Teſtament*, and the Verſion juſt mentioned, of the *Pſalms*, the *Law*, and the *Prophets*.

But far be it from the moſt remote thought of his mind, to diſparage, in the leaſt degree, *our Excellent Engliſh, Received Verſion, of* THE HOLY SCRIPTURES;—or once to wiſh to ſee *any other* ſubſtituted in its room;—or any other made uſe of, further than by way of elucidation.—It is an excellent, and a bleſſed foundation of Truth, in this Country, which ought never to be removed.

Its noble *energy* can ſurely hardly ever be ſufficiently admired.—It conveys the true

ſenſe in all material points;—and when it needs the aid of any critical knowledge, it may almoſt always be obſerved to be only for the purpoſe of conveying ſome rather more enlarged, and greater, or more preciſely exact idea, which from the peculiar idiom of each different language alone, the *original word* contains, beyond what is contained in the correſponding word uſed in the received tranſlation.

A very great part of the Obſervations made in theſe ſheets, it will be found, by thoſe who ſeriouſly attend to them, might have been made, with the aid of the Engliſh Verſion alone.

And now, even with regard to the *Philoſophical Obſervations*, it may truly be added; that they have offered themſelves as *irreſiſtibly* to a thoughtful mind;—and are not the far-fetched productions of a wandering contemplation.

All Nature cries aloud;—and bears teſtimony to the Truth of THE WORD OF GOD!

Every appearance of the natural World excites curioſity;—and demands to be ſearched with the niceſt ſcrutiny.

And

And purſuing ſuch delightful ſearch,—*appearances*, which at firſt cauſed the ignorant blaſphemer to blaſpheme, ſoon teach the humble and patient Philoſopher, to draw near to GOD, in the awful Contemplation of all HIS WORKS, and of all HIS WAYS;—and with a heart-felt conviction of the Truth of HIS HOLY WORD.

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# I.

# DISSERTATION

CONCERNING

# THE LIGHT OF THE SUN:

REFERRING TO

Vol. I. p. 33 and 130—and Vol. II. p. 420 in the Octavo Edit.

AND TO

P. 83 and p. 620, in the Quarto Edit.

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# DISSERTATION

CONCERNING

# THE LIGHT OF THE SUN.

IN further addition to what has been ſaid, concerning *the light of the Sun*, in the preceding pages of the Morſels of Criticiſm; and concerning the effect which the emiſſion of *rays of light* from its body has a tendency to produce, with regard to the appearance of its magnitude, as ſeen by us; by whatever means or cauſe thoſe rays may be emitted; it may be ſatisfactory to many perſons to ſee a detail of the whole inveſtigation, and a demonſtration of all the concluſions, in a mathematical manner, upon the trueſt optical principles.

Where the development of any truth, that tends to the enlargement of the human mind, is at all concerned, every means of aid is

both uſeful, and neceſſary;—and eſpecially as it has been already found, by ſad experience, that even mathematical proof is not always ſufficient, to overcome ſtrongly-riveted inveterate prejudices *.

On the preſent occaſion, the cleareſt way will be, to begin with the ſimpleſt principles.

Firſt, then:—Any point, on any ſurface whatever, is ſeen by any eye, merely becauſe, either by emitted, or by reflected light, a ray, or rays of light proceed in every direction, ſtraight from it to the eye, where-ever the eye be placed.

Therefore every point, of every viſible luminous object, muſt emit rays in all directions around; as is ſhewn by a ſection of an hemiſphere of ſuch rays, proceeding from the point (A) in Pl. I. Fig. 1.

2. The whole ſurface, therefore, of any body, that is *entirely* and clearly viſible, muſt emit *entire hemiſpheres* of rays, extending

* This was moſt evidently manifeſted, on the firſt divulgement of the ſublime truths of the Newtonian Philoſophy;—and is well known to thoſe acquainted with the hiſtory of the ſtate of philoſophical knowledge, in the beginning of the laſt century, A. D. 1700.

around in every direction, *from every point* on ſuch ſurface; or elſe it could not be *entirely* viſible in every part.

Thus: from the ſurface A B C, Pl. I. Fig. 2, in order to its becoming viſible to eyes placed at D E F, or any where elſe, rays muſt reach each of thoſe eyes, not only from every one of thoſe points A B C, but alſo from every other point of that ſurface: for the eye D ſees A B C, only by means of the rays A D, B D, C D; and the eye E ſees A B C, only by the emanation of the rays A E, B E, C E; and the eye F ſees A B C, only by receiving the rays A F, B F, C F.

And if any of thoſe three points, or any of the intermediate points or parts of the ſurface, ſhould ceaſe to emit rays; then, to an eye any-where placed, there would appear only abſolute darkneſs, and blackneſs, in ſuch parts or points of the ſurface.

3. Hence it follows, that the diſk of the *Sun*, or of any *planet*, or of any appearing body whatſoever, is ſeen by any eye, at any diſtance, only becauſe, from every point of its obvious ſurface, rays do flow, and proceed, (either by emanation, and emiſſion, or by reflection,) to every eye, where-ever placed around.

From the Sun, therefore, repreſented at S, Fig. 3, (*whatever* may be the cauſe of its appearance to us, and of its giving light to us at all,) rays muſt proceed from its whole ſurface, (whilſt clearly viſible,) to every eye around, where-ever placed, as to the three eyes at A, B, and C, Fig. 3.

4. Now, then,—let S, Fig. 4, repreſent the Sun;—draw (d d) as a diameter, and alſo (e e) as a diameter. Take the point (A) at the diſtance of one whole diameter (e A) from the Sun; and it will be obvious, on the trueſt mathematical principles, that, to an eye placed at (A), a ray may proceed from nearly every point of the Sun's entire diſk.

Here, therefore, at (A) will be the greateſt degree of brightneſs and illumination poſſible.

For take a point at (K), *nearer* to the Sun; and to that point it is obvious rays can come only from ſuch part of the diſk as is between the points (f f); and therefore not from its whole diſk: and hence it follows, that the point (K) cannot be rendered ſo bright and luminous, by means of the Sun's light, as the point (A).

Take then the point (C) further from the Sun; and *here* it is indeed true, that juſt as

Fig. 3.

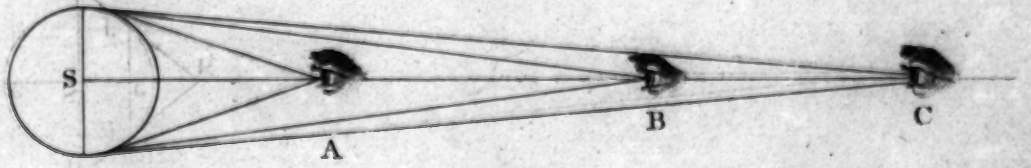


Fig. 4.

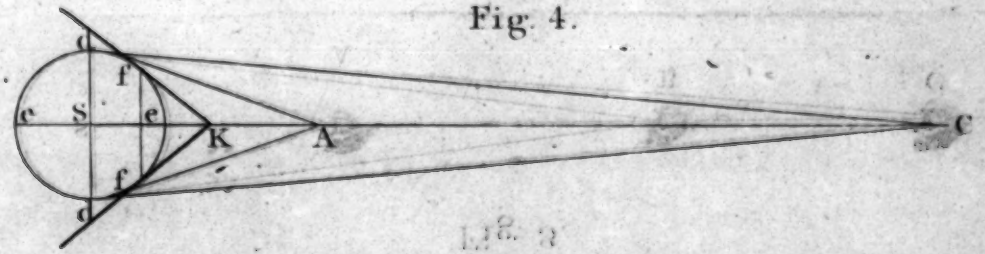


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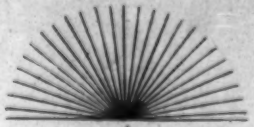
Fig. 1.





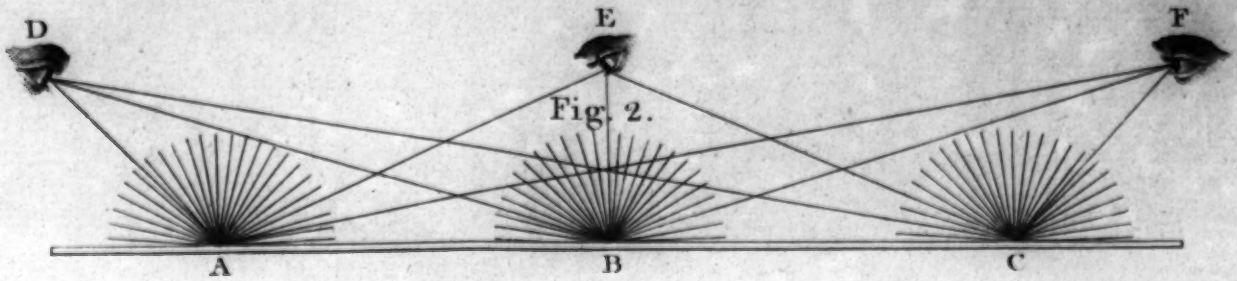
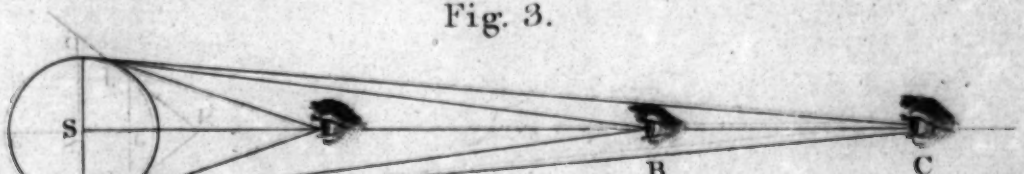




Fig. 2.

Fig. 3.



many rays as reached A, (that is, all thoſe from the *whole* Sun's obvious diſk, (d d,) will reach this point alſo; but then, as the point (c) is a great deal further off, and as the intenſeneſs of light diminiſhes exactly in the ſame proportion as the ſquares of the diſtances increaſe, it muſt be leſs luminous than (A).

That is, if its diſtance be three times as great as (A), then the intenſeneſs of its light and brightneſs from the Sun muſt be nine times leſs than that of the point (A).

5. If, then, a point, ſituated as at (A), at the diſtance of a diameter from the Sun, is in any one inſtance the moſt luminous of any point whatever, at any diſtance from the Sun, either nearer to it, or further off from it; then, what is true of that one point, muſt be true of every other point, at ſuch equal diſtance of one diameter from the Sun's diſk, in every part all around the Sun.

And, therefore, at the diſtance of one diameter, or thereabouts, all around the Sun, there muſt be a ſphere of *intenſe light*; more tranſcendently bright than any other appearance of light from the Sun, either within this ſphere, or without it, and beyond it; inſo-

much that it muſt needs be, upon truly optical principles, the only *defined viſible orb* of the Sun's light and brightneſs to us.

For, being ſo intenſely bright, it will become a defined viſible orb, diſtinct from all other outward *exterior* brightneſs and ſhining of the Sun's rays.

And alſo, being ſo intenſely bright, it will prevent the real orb, or body of the Sun, or any other luminous appearance *within this diſtance* of one diameter, from being ſeen by us in any part, juſt as effectually as the Sun's light always prevents a Star, or the new Moon, from being ſeen by us, at noon-day.

Thus, therefore, Fig. 5, the brightneſs of the ſphere, of which the circle (AAA) is a ſection, at the diſtance of one diameter from the diſk, will be ſeen well defined;—whilſt that of (KKK) will not be diſcerned at all;—and that of (CCC) will not be poſſible to be diſtinguiſhed from any other more external, becauſe of the regularly decreaſing brightneſs, through all the vaſt expanſe, from the ſphere and circle (A) to our own eyes, where-ever placed.

6. If theſe then be fair and obvious concluſions, founded upon the trueſt optical, and mathe-

mathematical principles, it will follow, that *what alone* is viſible to us continually, *as the diſk of the Sun*, is, in fact, only an *orb of intenſely bright light*, about three times the diameter of the real body of the Sun.

This fact is perfectly conſiſtent with what we behold, even in the light of a common candle; where the luminous *apparent flame* is generally about three times the diameter of the part of the wick that emits the light:—and it is alſo conſiſtent with what we behold in the poor glow-worm; where the *ſtellated appearance of its tail* is about three times the diameter of the tail itſelf; whilſt, at the ſame time we may obſerve, that both the tail of the glow-worm is *inviſible* through the luminous brightneſs, at any conſiderable diſtance—and alſo the burning wick of the candle is *inviſible* at any conſiderable diſtance, (it being only the part of the wick which emits no light, that is ſeen black through the flame.)

And this being the caſe, we may next be led to conſider, as a ſtill further confirmation of the juſtneſs of allowing theſe concluſions, that this diminution of the ſuppoſed diameter of the body of the Sun, reſtores, in reality, (upon *Keplerian*, and *Newtonian* principles,) a

more

more perfect and exact consistency to the whole Solar System.

For it has been found, in truth, that every Planet, the nearer it is placed to the Sun, is indeed the more dense.

Thus the density of each, compared with that of water as (1) has been computed *:

| | | |
|---|---|---|
| Of Saturn, at about | - | $0\frac{13}{32}$ |
| Of Jupiter | - | $1\frac{1}{24}$ |
| Of Mars | - | $3\frac{2}{7}$ |
| Of the Earth | - | $4\frac{1}{2}$ |
| Of the Moon | - | $3\frac{1}{11}$ |
| Of Venus | - | $5\frac{11}{15}$ |
| Of Mercury | - | $9\frac{1}{6}$ |

But, to our great astonishment, and, as it were, in contradiction to the whole system of gravitation, and attraction, the density of the Sun has been allowed to be only $1\frac{1}{15}$.

This conclusion, concerning its density, is, however, only in consequence of a computation from its supposed vast diameter;—and in consequence of taking *the apparent luminous disk* to be its *real diameter*.

But if its real diameter be indeed only *one*

* See Phil. Trans. Vol. LXVIII. Part ii. p. 784.

*third*

*third of this*, the Sun will then be found to be even denſer than *Mercury*;—and all the analogy of the whole ſyſtem will be reſtored to perfectly mathematical, and moſt truly philoſophical conſiſtency.

7. In the image of the Sun, or of any other luminous body, formed on the retina of the eye, if there be, at any time, any portion of the ſurface of the body that ceaſes to emit light—there will always be the correſponding appearance of a black dark ſpot, on the correſponding portion of the retina of the eye; and *that*, notwithſtanding the bright ſurrounding ſphere of intenſe light, which exiſts at about the diſtance of a diameter from the ſaid luminous body.

For thus, in Fig. 6, let (SS) be the whole of the *intenſely bright apparent orb* of the light of the Sun; and (s s) the correſponding image, on the retina of an eye, placed at (E); as viewing the Sun either through a teleſcope, or only through a black glaſs. Then, it may be true, that the part of the image (b b), correſponding with that part of the whole diſk of intenſe brightneſs ſurrounding the Sun, which is exactly of the diameter of the Sun (d d), may be rather

rather a little brighter than the reſt: but, nevertheleſs, if there be any portion of the Sun's ſurface, (m m,) which, from any temporary cauſe, emits no light, (or has its light obſtructed;) there will unqueſtionably be a correſponding *dark ſpot* in the image on the retina, at (n n); becauſe no direct rays from the Sun can poſſibly come directly to that part.

And thus, therefore, in like manner, in the caſe of a candle ſeen at a diſtance, it may be obſerved; that the luminous part of the ſnuff, at the top, that really emits the light, is not ſeen whilſt it continues to burn bright; but when it becomes clogged, and ceaſes for a time to emit the uſual light in ſome part of it, then *that* part is ſeen through the flame, *black*, and *viſible*—though ſtill, all the time, the whole body of the flame actually appears juſt about three times the diameter of the ſnuff.

8. This then being the caſe:—whilſt the Sun revolves round its axis, ſuch a ſpot will unqueſtionably diſcover the revolution:—as it will be juſt one whole period of the revolution of the Sun's body, from its appearing firſt at (m m), till its ſecond appearance in the

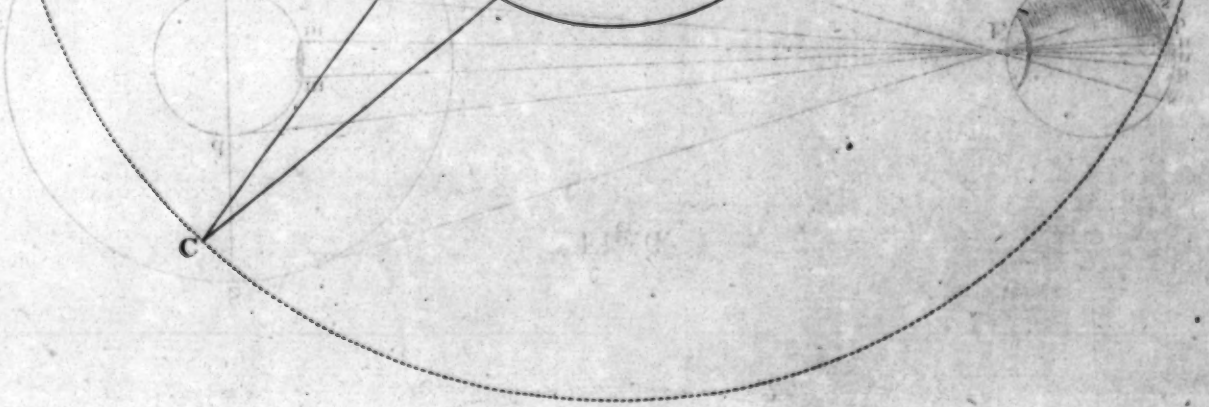
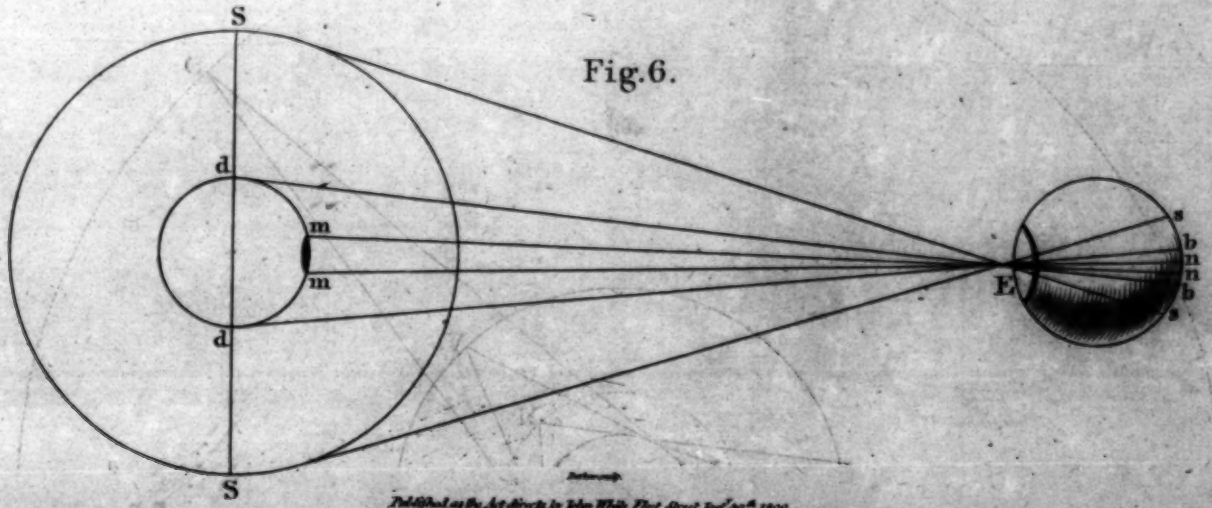
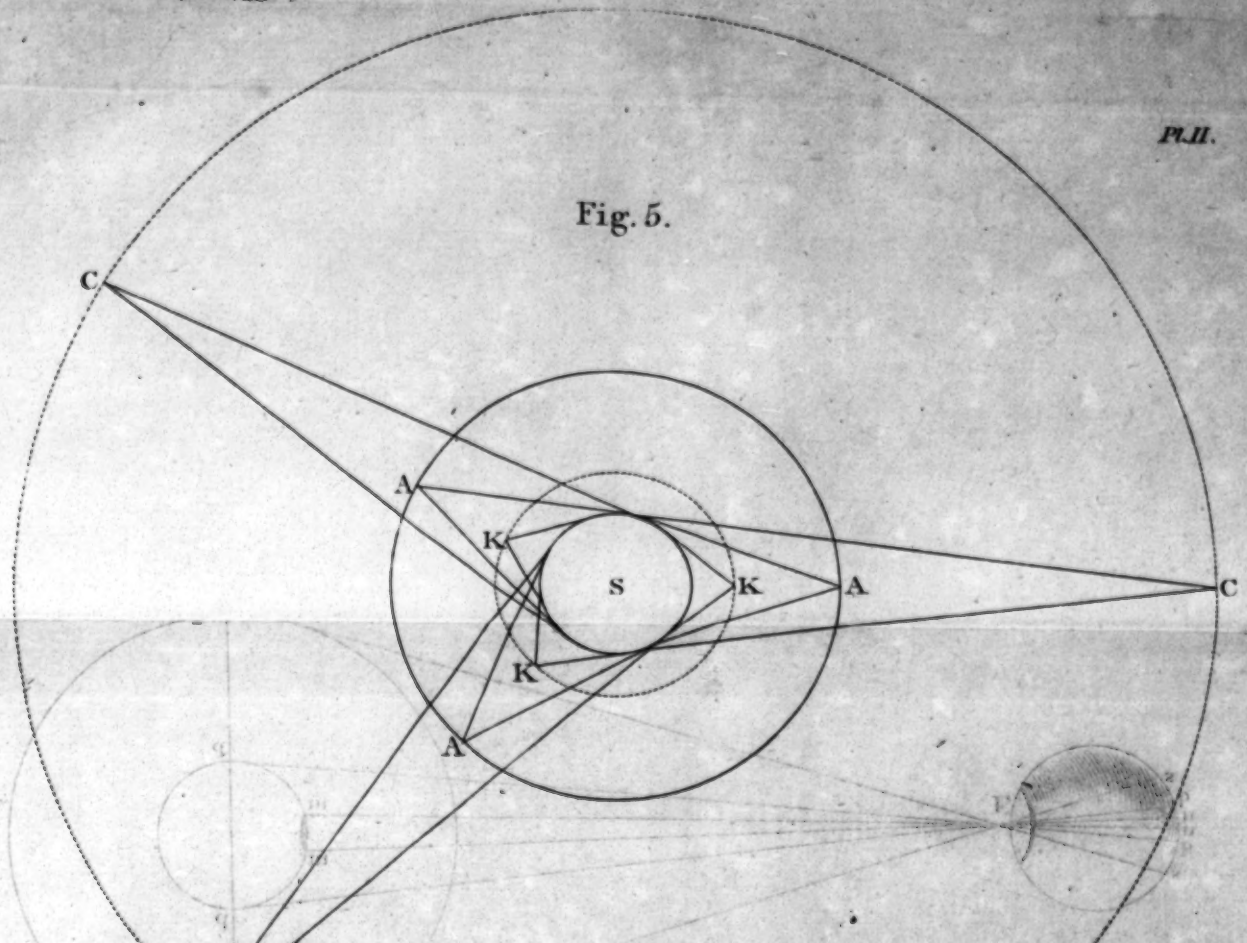



Fig.6.




Published as the Act directs, by John White Fleet Street, Jan.ry 1st, 1800.

Fig. 5.



the ſame place.—But in the mean while it deſerves our conſideration, that if the ſpot be quite on the ſurface of the Sun itſelf, it will only be viſible in its progreſs from (d) to (d); and that at (d), on each ſide, it will be ſeen as it were almoſt edgewiſe, and appear narrower; and will be quite inviſible on the apparent luminous diſk of the Sun, near to the extreme limits (S) and (S).

9. And this ſort of mode of appearing, and of diſappearing, we find to be actually the real caſe, as to the appearance of almoſt all the Sun's ſpots. They appear *narrow* when they firſt enter on the diſk;—but are not uſually ſeen entering at *firſt on the very outward limb* of the Sun. They appear fulleſt, and broadeſt, on the middle of the Sun's diſk:—they again appear narrow as they move forward towards the contrary limb;—but are again uſually loſt, before they reach the extreme limb of the apparent diſk.

And this uniformity of appearance, and ſome further reſearches, in conſequence of it, induced Dr. *Herſchell**, at laſt, *long ſince my*

* In his Obſervations on the Nature and Conſtruction of the Sun and Fixed Stars, in the Philoſ. Tranſ. for 1795, p. 46.

*Morſels*

*Morſels of Criticiſm were firſt printed*, to come, in effect, to ſomewhat the ſame concluſion with me:—*that the real body of the Sun is leſs than its apparent diameter;—and that we never diſcern the real body of the Sun itſelf, except when we behold its ſpots;—and that the Sun is inhabited as well as our earth;—and is not neceſſarily ſubject to burning heat;—and that there is, in reality, no violent elementary heat exiſting in the rays of the Sun themſelves eſſentially.*

In the firſt place, he diſcovered, by means of repeated obſervations, that the Sun has a very extenſive atmoſphere*; and that what appears to us *as the diſk of the Sun*, conſiſts not merely of its real body, but of an atmoſphere ſurrounding it, in appearance at leaſt between two and three thouſand miles in height†; and that we rarely ſee any thing more of the Sun, than its ſhining atmoſphere; its real body never being viſible, but when we ſee ſuch parts of it as appear as dark ſpots.

He diſcovered alſo, that this atmoſphere of the Sun was very denſe; inſomuch that the

* Phil. Tranſ. for 1795, p. 50. 59.

† Ibid. p. 62.

whole

whole disk sometimes appeared, in consequence of the vapours floating in its atmosphere, as covered with *roughness*, like the coat of an orange *; and that, besides this, there were in various parts many apparent *bright elevations*, (or denser vapour emerging apparently above the rest,) which he calls luminous *faculæ*;—and which seemed to consist of more bright and shining matter than the rest.

In the next place, he made many repeated observations, more than sufficient to convince him, that the black spots were all greatly *depressed* below the surface of the Sun's luminous disk †; and that, in truth, when we behold

* Phil. Trans. for 1795, p. 56, 57.

† Whether the spots on the Sun are occasioned, either by any merely temporary check, or obstruction to the power of sending forth rays, and by the consequent temporary failing of emitted light;—or by means of any thick cloud of any kind of vapour, *near to* the body of the Sun, covering such part for a time, and obstructing the progress of the rays of emitted light till they are dissipated;—in either case, they must produce exactly the effect on our eyes, when viewing the Sun, and precisely upon the same optical principle, that is described in the preceding and following pages.

Both causes may perhaps sometimes concur; and some of the appearances of spots may even lead us to conclude, that they actually do so; and that sometimes such clouds are

hold any of *them*, we merely ſee *a dark part of the real body of the Sun*, juſt as we ſee the wick

are even at a *further* diſtance from the real body of the Sun than at others. But whether that be the caſe, or no; it appears to remain in almoſt every inſtance certain, that the ſpots are either actually upon the very body of the Sun itſelf, or at leaſt generally near to it.

The following curious leading circumſtances, that have been carefully obſerved, ought to be juſt mentioned, on the preſent occaſion.

1. The ſolar ſpots have uſually, in the centre, a deep black nucleus, ſurrounded by a duſky cloud*, or *umbra*.

2. They are of vaſt extent: ſome of them, by computation, large enough to cover as much ſpace as is equal to all *Aſia* and *Africa*;—ſome as large as the whole diſk of our earth;—and ſome have exceeded even five times the diameter of the earth†.

3. Their duration is, in general, only for a ſhort time:—one has been known to exiſt only ſixteen or ſeventeen hours;—and one of the longeſt that ever continued, was only of ſeventy days duration‡.

4. Some are *gradually* formed, and as *gradually* diminiſh;—ſome are formed *ſuddenly*, and as *ſuddenly* vaniſh away§.

5. In ſome inſtances that have been well aſcertained, and

* Long's Aſtronomy, Vol. II. p. 472. And ſee Dr. Wilſon's curious Papers in the Philoſophical Tranſactions, Vol. LXIV. p. 1; and Vol. LXXIII. p. 144; beſides Dr. Herſchell's, in Vol. for 1795, p. 51. 58.

† Long's Aſtronomy, Vol. II. p. 471. Smith's Opticks, Vol. II. 1048. p. 415.

‡ Ibid. p. 472.

§ Ibid. p. 473.

wick of a candle through its flame ¶. And in 1779, a double ſpot, (or one that, with a highly

and moſt cloſely attended to, they have ſeemed evidently either to adhere to the ſurface of the Sun, or to be cloſe to it *. But in others, they have been judged to have been at ſome conſiderable diſtance; inſomuch that the learned Biſhop *Horſley* attempted from thence to make ſome computation of the height of the Sun's atmoſphere—and concluded it to be more than $\frac{1}{7}$ of its ſemidiameter †:—ſo that, at any rate, it muſt reach far above *that* which has, in theſe pages, been mentioned as the limits of the *luminous diſk*.

6. There have been inſtances of ſpots *breaking*, and being divided, even whilſt under the eye of the obſerver. —One ſuch appearance was ſeen by Dr. Long himſelf, in the former part of the eighteenth century, with regard to a roundiſh ſpot, not leſs in diameter than our earth, that broke into two parts ‡; which immediately receded from one another with a prodigious velocity ‡.—And another was ſeen by Mr. *Wollaſton*, of Chiſlehurſt; who deſcribed the appearance, as reſembling the breaking of a piece of ice, when daſhed on the ſurface of a frozen pond §.

7. When ſpots are near to one another, changes ſometimes appear to ariſe *in the ſides* of the adjacent ſurrounding *umbræ*, from ſome ſort of diſturbing force ‖.

8. The

* Long's Aſtronomy, Vol. II. p. 473, 478.

† See Philoſophical Tranſactions, Vol. LVII. p. 398. 401.

‡ Long's Aſtronomy, p. 472.

§ Philoſ. Tranſ. Vol. LXIV. p. 339.

‖ Ibid. p. 13.

¶ Philoſ. Tranſ. for 1795, p. 51. 53, 54, 55.

highly magnifying teleſcope, appeared to be divided into two,) was ſeen, ſo large, that it muſt have extended above fifty thouſand miles in breadth ¶.

He concluded, therefore, that we ſee the real body of the Sun only by means of the removal

8. The nucleus of a ſpot, in many caſes, changes its figure by the umbra encroaching irregularly upon it*.

9. When a ſpot increaſes in ſize, it is *gradually*;—the breadth of the nucleus, and umbra, both dilating*: and ſo, in like manner, the decreaſe of both is *gradual*.

10. The exterior boundary of an *umbra* never conſiſts of ſharp angles*.

11. Spots ſeem *narrower*, as they recede more and more from the middle of the Sun's diſk†; and we have inſtances of their being ſeen very narrow indeed: and one, very large, was ſeen even as a *mere line*, by M. Caſſini, in 1676‡.

12. Spots are not ſeen near the Sun's poles.

13. *Faculæ* ſometimes appear in the very ſame places where directly afterwards ſpots appear §; and ſometimes, when a ſpot diſappears, the part, where it was, appears *brighter*

* Philoſoph. Tranſ. Vol. LXIV. p. 19.

† Long's Aſtronomy, Vol. II. p. 473. And ſee alſo Dr. Wilſon's repreſentations in the Philoſ. Tranſ. Vol. LXIV. p. 8. 12. 16; and particularly with regard to the very great ſpot that appeared for about a month, November 1769.

‡ See Mem. Acad. Tom. X. p. 581; and Philoſ. Tranſ. Vol. LXXIII. p. 158.

§ Philoſ. Tranſ. Vol. LXIV. p. 338.

¶ Philoſ. Tranſ. for 1795, p. 49.

removal of ſome parts of its ſhining atmoſphere ‡;—and that, (according to his ideas,) the whole light of the Sun is occaſioned merely by a phoſphoric fluid §, floating in its denſe atmoſphere;—by the bright ſhining of which, both the body of the Sun itſelf receives light, and is illuminated,—as well as our earth, and the whole ſolar ſyſtem.

10. But

*brighter* than the reſt of the Sun, and *brighter than it did before* *;—and continues ſo many days.

Such are the curious circumſtances that have been aſcertained:—and without entering into the arguments, by which different theories concerning the ſpots have been ſupported, it may (as it appears to me) be very fairly added, that, whether the *umbræ* be, according to Profeſſor *Wilſon*'s idea, the ſloping ſides of excavations in the Sun's denſe atmoſphere; or whether they be the mere appearance of the ſurrounding *gradually-diluted parts* of the denſe vapour whereof the dark ſpots are compoſed; or whether the appearances of changes in the *umbræ* be, partly at leaſt, occaſioned by partial refractions of the Sun's atmoſphere; yet, in all, or any of theſe caſes, the whole reaſoning, in the Diſſertation above, concerning the ſpots themſelves, and their being ſeen at any time nearer than uſual to the limb of the Sun's apparent diſk, will hold good.

* Long's Aſtronomy, Vol. II. p. 473. Smith's Opticks, Vol. II. 1047. p. 414.

‡ Philoſ. Tranſ. for 1795, p. 50. 54.

§ Ibid. p. 50. 59. 62.

10. But as this concluſion, concerning a *phoſphoric fluid* in the Sun's atmoſphere, is on the one hand a mere hypotheſis;—ſo, on the other, I muſt venture to ſay, that if this were the caſe; and if the whole of the light were really emitted only by a phoſphoric fluid floating in the Sun's atmoſphere; that then, upon the cleareſt optical, and mathematical principles, there would further be a radiant ſphere of *intenſe light*, at the diſtance of about one diameter beyond the ſurface of that phoſphoric illumination; which radiant ſphere of light would ſtill prevent our ſeeing or conſidering the ſurface of the atmoſphere as the boundary of the Sun's diſk, juſt as much as it prevents our ſeeing the limits of *the body* of the Sun as ſuch boundary.

11. I muſt alſo venture to add, that whatever be the cauſe of the Sun's emitting light; —and whether it proceeds from phoſphoric fluids in its atmoſphere,—or preciſely from the whole ſurface of the Sun itſelf *,—that ſtill

* To thoſe who are averſe to reflect, with ſerious attention, upon the relations in *Sacred Writ*, of bodies appearing glorioufly with *emitted light*, it may be recommended,

ſtill the Sun's atmoſphere being manifeſtly ſo exceedingly full of ſome viſible floating fluid, of ſome certain denſity;—it will follow, that *the extreme parts* of the body of the Sun, when ſeen by means of any of its cloſely-adhering ſpots, *will* unavoidably *appear*, in con-

mended, as a matter of philoſophical ſpeculation, to conſider, that we are not without ſeveral inſtances of terreſtrial bodies appearing by emitted light, even upon earth.

*The Sea* is often ſeen by emitted light;—concerning which there are ſome very curious obſervations in the Philoſophical Tranſactions, Vol. LIX. p. 446. 452.

The property of the *Bononian*, or *Bolognian ſtone*, when calcined, to imbibe *fiery-red* light from the Sun, and afterwards to emit it again in the dark, was known in Italy ſo long ago as the year 1673;—where Mr. Ray ſaw the experiment. (Ray's Travels, p. 235, old edit.)

A mixture of calcined oyſter-ſhells with the flower of ſulphur will produce the ſame effect, only the light is *white*. (See Philoſ. Tranſ. vol. 58, p. 337.)—Calcined *belemnites* will ſometimes be luminous;—and ſo will ſome kind of ſpars after they have been a little heated; and particularly that called *Iſland Cryſtal*.

The glow-worm is well known:—and ſome kind of lantern flies abroad are ſo luminous, as even to afford light to read by; and their lights are differently tinted.

Whilſt, to a contemplative mind, it cannot but appear moſt ſtriking,—that, *that* which is declared to be the glory of the heavens, and of heavenly Beings,—ſhould be allowed to be manifeſted, on earth, *only* as it were *in a degraded ſtate*, and in the loweſt order of beings.

ſequence of the refractive powers of ſuch an atmoſphere, *nearer in proportion to the margin* of the Sun's apparent luminous diſk, than it really is:—and that, therefore, though the real body of the Sun is probably only one third of the diameter of the Sun's apparent diſk; yet that it will, by obſervations made on its ſpots, appear larger,—juſt as the bottom of a baſon filled with water, or as the bottom of a river, appears nearer to the ſurface of the water than it really is.

Thus in Fig. 7, let the circle (d a) repreſent the body of the Sun; and the circle (S S) the ſurrounding ſphere of its moſt intenſe light, or the apparent diſk.

Then, to an eye placed at any diſtance, as at (E); if there were no atmoſphere to the Sun, a ſpot at (d) or at (a) would be ſeen by the rays, or in the line (d o E) or (a o E);—and of courſe the whole diameter of the Sun's body would be eſtimated by the angle (d E a).

But, ſuppoſing the intervention of an *atmoſphere*, of any given denſity whatever;—and eſpecially ſuppoſing it to be of any conſiderable denſity, (as Sir Iſaac Newton and the moſt able aſtronomers do conclude it to be *;)—the

* See Philoſ. Tranſ. Vol LVII. p. 401.

ſpot

ſpot at (d) will be ſeen by a ray, or in the direction of a line, which having firſt proceeded from (d) to (r), through the atmoſphere, will, on paſſing out of ſuch denſer medium into a rarer, be bent *from the perpendicular* (c r p); and therefore will reach the eye in the direction (f r E). And, in like manner, the ſpot at (a) will be ſeen by a ray, or in the direction of a line, which having proceeded from (a) to (t) will be bent from the perpendicular (c t q), and will reach the eye in the direction (g t E).

And conſequently the diameter of the Sun's body will be eſtimated by the angle (r E t), or (f E g);—and will appear as if it bore as great a proportion to that of the whole luminous diſk, as (f g) bears to (S S) :—that is, though the real diameter ſhould be only (a d), one third of the diameter of the Sun's luminous diſk,—yet it will be meaſured, by the eye, as if it were a great deal more :—the *quantum* of which enlarged appearance will be the larger, the more denſe the Sun's atmoſphere in reality is.

For the ſake of brevity, I have explained this effect as if the whole refraction took place at the points (r) or (t) :—but as we cannot but conclude that the denſity of the

Sun's atmoſphere muſt decreaſe *gradually*, from the Sun's ſurface, to the utmoſt diſtance that it ever reaches, (which there is reaſon to believe is far beyond the limits of this luminous diſk,) there will be a conſtant, continually *increaſing refraction* of every ray, the whole way, from the Sun's body, through its atmoſphere; which will render the angle (r E t) or (f E g), under which the diameter of the Sun's body is eſtimated, ſtill larger.

12. And I muſt add;—that the ſame refractive power will obviouſly cauſe the Sun's apparent luminous diſk, or the ſurrounding ſphere of intenſe light, to be itſelf *really ſomewhat nearer* to its body, than the diſtance here aſſigned, of one diameter;—becauſe of the bending of all the rays, from the extreme parts of the limb, to meet *in one point* ſooner, and nearer.

So that, on *both* theſe accounts, the Sun's viſible diameter, or apparent diſk of intenſe light, will indeed both *be ſomewhat nearer* to its ſolid body; and will further be made *to appear nearer ſtill*, than we have firſt concluded:—though, if there were no ſolar atmoſphere, we might, on fair optical princi-

ples,

ples, conclude, that it would be about *three* times the diameter of its body; and would alſo appear ſo by obſervations on the ſpots.—And we may even allow, that it will be cauſed to appear ſo much nearer to the Sun's real body, than it actually is; as to coincide perfectly, on optical principles alone, with all the obſervations, which either Dr. *Herſchel* or others have made, concerning ſpots being at any time ſeen *cloſely* approaching to the edge or limb of the preſent luminous diſk*: and eſpecially if any of them, inſtead of adhering quite cloſe to the Sun's body, or being only a portion of its body become viſible, might be, in reality, at ſome height in its atmoſphere.

13. It may ſtill further be added;—that, conſiſtently with the accurate mathematical reaſoning of Mr. *Cotes* †, concerning the Earth's atmoſphere, we may conclude, that the Sun's

* That moſt accurate obſerver, the Rev. Mr. Wollaſton, of Chiſlehurſt, has ſeen them very near to the limb of the diſk. See Philoſ. Tranſ. Vol. LXIV. p. 337.—See alſo Dr. Wilſon's repreſentations in the ſame Vol. LXIV. p. 8. 12. 16.

† See Cotes's Hydroſtatics, p. 110 to 118; and the very curious Paper of Biſhop Horſley in the Philoſ. Tranſ. Vol. LXIV. p. 245, &c.

atmo-

atmoſphere muſt needs extend much further than any poſſible *actually viſible* appearance of it, by means of the luminous diſk; and muſt be diminiſhing continually in denſity.

But however far it may extend, and whatever its denſity, or rarity, may be *beyond that luminous diſk of intenſe light*, which we have been conſidering; it could, upon optical principles, be ſeen no further than that luminous diſk extends; any more than a Star, in the neighbourhood of the Sun at noon-day, or than the Moon at the new.

Although, however, ſuch luminous diſk muſt be the *viſible* boundary of the Sun's appearance, and of the appearance of the Sun's atmoſphere;—yet on account of different refractions occaſioned in that atmoſphere, by the different denſities of different parts, the ſurface of ſuch diſk muſt appear broken, and uneven, as with little knobs:—occaſioning, indeed, exactly ſuch appearances of little elevations, as Dr. Herſchel mentions;—and ſuch a general appearance of the whole ſurface as he deſcribes, *as being like the roughneſs* of the coat of an orange *."

* Philoſ. Tranſ. for 1795, p. 56; and ſee alſo the Rev. Mr. Wollaſton of Chiſlehurſt's account, Philoſoph. Tranſ. Vol. LXIV. p. 339.

Dr.

Dr. Herſchel, after the whole of his curious obſervations on the Solar Diſk, forms nearly the ſame kind of concluſions that I had *before* formed*, concerning the body of the Sun *not being ſo large* as it appears when meaſured by its preſent viſible diſk†; and concerning *heat being not in the ſolar rays themſelves*, but in the bodies heated‡:—and he forms theſe latter concluſions from ſome of thoſe very kind of experiments, which I had alſo referred to.—And he then concludes the Sun to be *an inhabitable world* §.

He rejects, however, with ſome degree of aſperity, the ſuppoſition of the Sun's being the abode of *Bleſſed Spirits*; forgetting the poſſibility of Spirits being clothed with glorified bodies;—and forgetting that OUR LORD Himſelf, after his riſing from the dead, took ſingular pains to convince the diſciples that he had a real tangible body, of as actual

* Theſe concluſions were publiſhed in the firſt edition of the Morſels of Criticiſm, in January 1788, when I ſent my book to Dr. Herſchel; and his curious Obſervations were communicated to the Royal Society in 1794, and publiſhed in the Philoſophical Tranſactions for 1795, p. 46.

† Phil. Tranſ. for 1795, p. 50. 54. 57. 62.

‡ Ibid. p. 64. § Ibid. p. 63.

ſolid

ſolid ſubſtance as the common human frame itſelf.

14. Let us take, however, the concluſion ſimply, in Dr. Herſchel's own way;—that the Sun is *an inhabitable world*;—whether its inhabitants be Bleſſed Spirits, in glorified bodies, or of any other claſs:—yet ſtill, (to proceed with the conſideration of the *optical effect* of rays proceeding from the Sun,) it may be added, conſiſtently with what I publiſhed ſo many years ago;—that, whether they be bodies ſeen *by emitted light*,—(as *Angels* are, in ſo many inſtances, ſaid to have appeared, in Holy Scripture,—and as OUR LORD Himſelf appeared, during his tranſfiguration on the Mount,)—and *that light* ſo emitted from all manner of bodies on the Sun, be, in reality, *its rays*;—or whether they be bodies illuminated only, according to Doctor Herſchel's hypotheſis, by the luminous beams of *auroræ* ſhining in the ſolar atmoſphere;—either way, (on the trueſt philoſophical, and optical principles,) the whole effect of thoſe luminous rays reaching to our earth, muſt be juſt ſuch as that of our ſunſhine really is.

For let (SS), Fig. 8, be the body of the Sun;

and ſuppoſe various objects (a b c d e f g h i k l m n o p) of different colours, to exiſt on different parts of its ſurface; whatever they may reſemble; whether plants, or animals, or buildings, or embodied inhabitants, or mountains, or rocks, or rivers, or ſeas; and however large, or however minute, they may all or any of them be:—ſuppoſe them to adorn its whole orb, and to ſend rays of light from thence; either *emitted* light from themſelves; or light *reflected* from Auroræ in the Sun's luminous atmoſphere (A A A):—in either caſe, the whole congregated pencil of rays that reach any eye, from thence, (though ſome may be red from (a), or blue from (b), or yellow from (c), or green from (d), or orange from (e), or indigo from (f), or violet from (g), or purple from (h), or of any other intermediate mixed colours;) yet ſtill the whole congregated pencil of rays, of ſo many different colours, from ſo many different parts, coming from the whole diſk, muſt at laſt reach any eye, wherever placed, mixed all together, in one pencil of rays, as is ſhewn at (E):—and the whole pencil will now conſiſt of all thoſe different colours combined, and blended together, and forming only a whitiſh, or yellowiſh appearance;

ance; which, on the body of the Sun itſelf, had exhibited a vaſt variety of differently coloured appearances, of various forms, on its whole ſurface.

15. Now then, let this pencil of rays, (which, on account of the Sun's immenſe diſtance, comes to our eyes nearly as if they were all parallel,) be received on a priſm; and what is the well known effect?—why plainly, on account of the different refrangibility of rays of different colours, that whenceſoever they individually came, or *how near together*, or *how far off ſoever*, any of the different kinds of them, on their firſt coming from the body of the Sun might be; that yet theſe rays, from what parts of the Sun ſoever any of thoſe of each ſeparate primæval colour might come, will all at laſt be ſeparated, by the priſm, exactly according to the preciſe *power of refrangibility of the rays of each reſpective colour*; and therefore, conſiſtently moſt exactly with all the Newtonian experiments, will only form a longiſh ſpectrum of the Sun, of the ſeven primæval colours in ſucceſſive order; wherein each ſeparate primæval colour will appear bright, juſt according

according to the *number of* the whole ſum-total *of its correſponding rays*, that proceeded from every part of the Sun.

And if, afterwards, by any means, as by Sir Iſaac Newton's interpoſed lens, or by whirling round a ſurface, on which ſuch colours are painted in due proportion *, they be all again mixed together, the whole effect of them will then again be, the producing nearly a white, or ſomewhat yellowiſh appearance, as common ſunſhine does.

Thus, Fig. 9. let the combined rays juſt mentioned as coming from the Sun (S), be received on a priſm (P), and they will be ſeparated into the ſeveral diſtinct ſeven colours at (D), in the regular well-known order.

Let them proceed to a lens at (L), and, paſſing through it, they will be collected again into a bright whitiſh ſpot, in its focus at (F); which will be juſt like what the original beam of ſunſhine (S P) firſt was; and like it, will be compoſed of rays of different colours that had *before* been in a ſeparated ſtate, producing the effect of colours;—and which, in

* That is, in the proportion of the length of ſtrings forming the ſeven notes of muſic.

this

this inſtance, had even been *twice*, in ſuch ſeparated ſtate.

16. Our ſunſhine is *nearly white*; and therefore we call it *white*,—but in reality it has a tint of *yellow*:—and upon the foregoing principles it muſt be merely, and moſt exactly, juſt a compoſition of the aggregate colours of all the different coloured bodies on the whole hemiſphere of the Sun, whatever they be.

But, ſhould any *Star*, or *other Sun*, have *more* bodies coloured *blue*, on its ſurface;—then the light of *that* Sun, or Star, would, inſtead of being, as ours is, *yellowiſh*, be in reality more *blueiſh*, or greeniſh.

And ſhould ſuch Star, or Sun, have *more* bodies coloured *red* upon its ſurface;—the light of *that* Sun, or Star, would, inſtead of being yellowiſh, as ours is, be more *reddiſh*, or orange-coloured *.

* Even with regard to one Star of the firſt magnitude, the *Dog Star*, or *Sirius*, (our neareſt neighbour,) it is upon record, that it has changed its colour,—as has been already mentioned, Vol. I. p. 109. and p. 69, quarto. And ſee Philoſ. Tranſ. Vol. LI. p. 499.

17. An

Fig. 7.

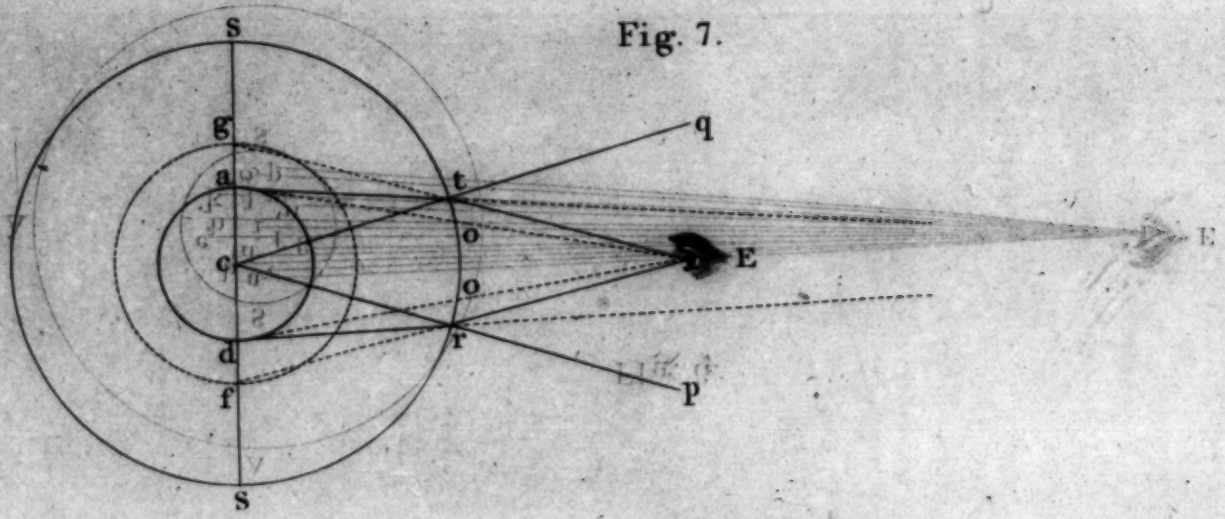
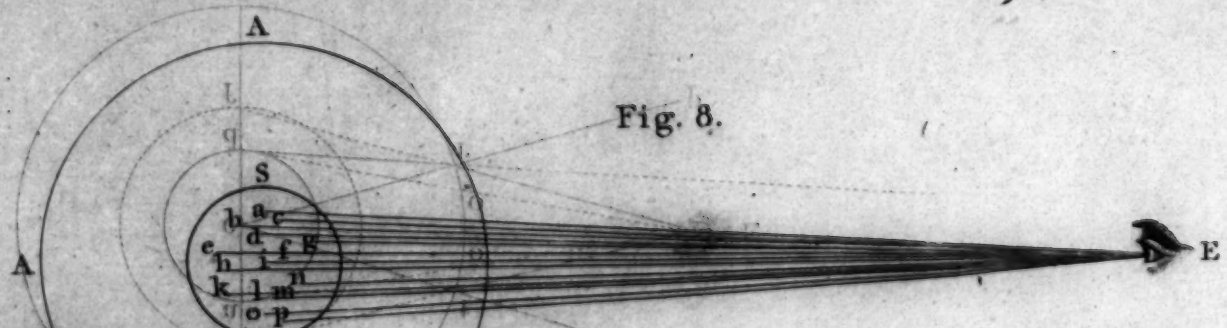



Fig. 8.



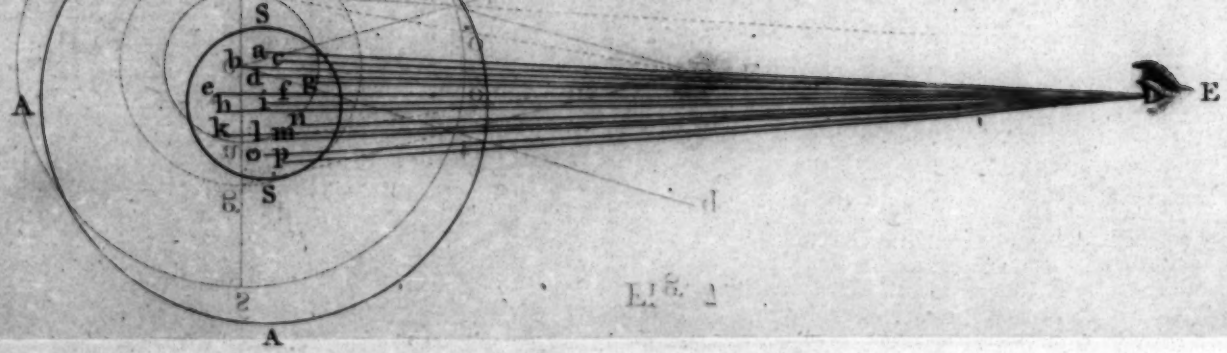
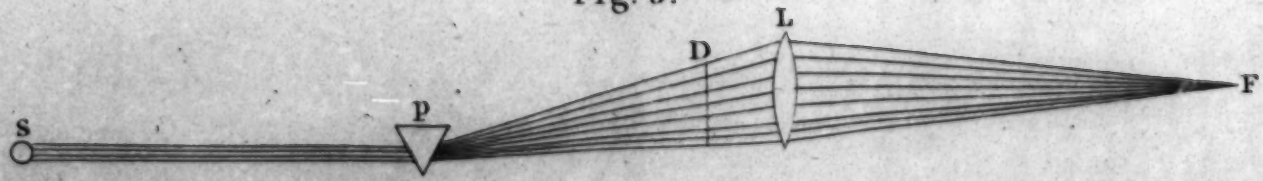



Fig. 9.

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17. And hence we may account for that curious circumſtance, formerly obſerved by Dr. Herſchel himſelf; that the *Stars*, in reality, are of *ſo many different colours* *.

18. In ſhort we may, with more than common probability, venture to conclude, that the

* See Philoſophical Tranſactions, Vol. LXXV. p. 47, &c. Hence alſo we may account for the different colours of the *Planets*, as ſeen by us, by means of the Sun's reflected rays. For, where the proportion of bodies of the ſeven different colours, and of their intermediate tints, reflecting light, is nearly the ſame as that on the Sun itſelf; the brightneſs of the *Planet* will approach neareſt to the white, or yellowiſh white light of the Sun:—like *Venus*, or *Mercury*.—Where the yellow, orange, and red colours are more abundant by reflection from the ſurfaces of bodies, than the *green*, *blue*, *indigo*, and *purple*;—there, ſo many of theſe latter rays being abſorbed, the planet will have a deep fiery colour, like *Mars*.—And where objects reflecting the blue, and indigo, and purple, and yellow rays moſt predominate, there the planet will appear pale, as does our Moon.

And, on this occaſion, it may not be improper to relate a curious and intereſting phænomenon, that I was once ſo fortunate as to behold.

Travelling, between eleven and twelve o'clock at night, from *Bridge-north* to *Ludlow*, on the 15th of Auguſt 1788, over that well-known curious ridge of hills by *Cleobury*; and it being a bright evening on the whole, but with many flying ſhowers; I ſaw the Moon, which was very near the

the light of every Star, is neither more, nor leſs, than *the emanation of all the viſible glory*, from all the bright appearances of all the beautiful and glorious bodies and works of creation therein.

And with regard to our earth in particular,

full, appearing moſt bright, and beautifully, towards the ſouth-eaſt, above the horizon of the valley on my left hand;—and in the valley on my right hand, towards the north-weſt, I inſtantly ſaw a moſt perfect lunar rainbow; appearing with its two ends reſting on the diſtant country, like a ſolar rainbow;—which continued entire, and to be ſeen without defect in any part, for more than a quarter of an hour.—It was, in every reſpect, like a ſolar rainbow; except that the colours, inſtead of being ſo bright, and vivid, ſeemed flattened, and deadened, like colours painted in diſtemper;—and except one other circumſtance, which was moſt extraordinary, and which I marked with great attention; and this was, that whereas the rings of the other *ſix colours* were perfectly of the ſame tints, and of the ſame breadths in proportion, as in the ſolar rainbow; yet the ring in the midſt, which ſhould have been *green*, was almoſt colourleſs, and nearly of the ſame tint with all the reſt of the ſurrounding ſky, which was here ſeen *through* the bow—only that it had an exceeding feint tint of yellow.

I ſhould myſelf, *from hence*, conclude, that there were *no objects reflecting green rays in the Moon*; and that, *therefore*, all the green ſolar rays ſhining upon it, were abſorbed.—But I muſt leave others to examine this matter even ſtill more nicely, and to reaſon ſtill more fully upon it.

we

we may conclude, that the ſame variouſly-coloured rays, which had *firſt, and previouſly*, adorned ſo many *differently-coloured* bodies, on the Sun; afterwards, when they come in one united beam of ſunſhine, to the ſurface of this globe, our habitation, are there, *again* ſo ſeparated, by reflection from the ſurfaces of different bodies, (whilſt thoſe ſeveral bodies abſorb the rays of ſome colours, and reflect only the others, by means of their differently-*laminated texture*, in a manner which has been ſo fully explained by Sir Iſaac Newton *,) that they do thereby cauſe all thoſe bodies, by their reflected light, to appear of all thoſe reſpective various colours; and, in a *ſecondary*

* See Newton's Opticks, Book II. Part ii. p. 168. 179, &c. octavo edit. There are ſome very curious experiments alſo, related in the Philoſ. Tranſ. Vol. LV. p. 11, concerning the colours of bodies, or rather thoſe reflected by bodies, being in proportion to their *denſities*. And there are ſtill further ſome very curious experiments mentioned in Philoſ. Tranſ. Vol. LXIX. p. 882, concerning the ſucceſſive colours appearing on melted lead, as it cools:—all which tend to ſhew, how the colours of bodies depend upon their increaſed, or diminiſhed denſity; and upon the thickneſs, or thinneſs, of their *outward lamina*;—in conſequence of which it is that certain of the Sun's coloured rays are uniformly reflected, whilſt all the others are abſorbed.

manner, to produce a beautiful variety of ſcenery, and of adornment here;—as there is the utmoſt reaſon to believe they had firſt done, in a *primary*, and more glorious manner, by their emanation from the infinite variety of bodies on the Sun itſelf.

And if ſo;—then, (as has been previouſly concluded in the preceding pages of this work,) our *ſunſhine*, and the *ſhining of the Stars*, is neither more, nor leſs, than *the emiſſion* and *communication of glory*:—of glory *firſt* manifeſted, by the POWER AND GOODNESS OF GOD, in His Works of Creation on the Sun; and in His Creatures reſiding upon the Sun;—and upon the Stars;—and thence communicated to us.

A communication of perceptions, of variety and beauty of forms, of colours, and of beautifully tinted appearances, derived from the Sun by means of *radiations*, firſt exhibiting ſcenes of glory *there*; and then divided out *again*, on this our terreſtrial world, into the appearances of awfully diſtant, and lowly, inferior ſcenes of beauty, and variety *here*.

Manifeſtations of THE DIVINE MAJESTY AND GLORY, even upon earth;—and proceeding, equally with the manifeſtations in the heavens,

heavens, from *that Divine Giver of all things*, THE GREAT CREATOR ;—to whom the Powers in heaven lift up their voices continually, with holy praiſe, ſaying,

*Holy—Holy—Holy—Lord God of Sabaoth ! Heaven and Earth are full of the Majeſty of Thy Glory*.*

* Iſaiah, ch. vi. ver. 3. Hebrews, ch. i. ver. 10. Rev. ch. iv. ver. 8. 11.

II.

# A DISSERTATION

CONCERNING

## THE MEANING, AND USE OF THE WORD

# HEAVENS.

II.

# A DISSERTATION

CONCERNING

THE MEANING, AND USE OF THE WORD,

HEAVENS.

No. II.

# DISSERTATION,

REFERRING TO

Vol. I. p. 135, Octavo, and p. 86, Quarto,

CONCERNING

## THE USE OF THE WORD *HEAVENS*.

THE ſublimity, and manifeſtly deſigned variety of the different expreſſions, in Holy Writ, concerning *Heaven*,—and *the Heavens*,—and *the Heaven of Heavens*,—may juſtly lead us to apprehend, that ſome of the ancient *Patriarchs*, and *Prophets*, and *Sacred Penmen*, were not only led, by Divine inſpiration, to uſe words and language accurately adapted to the moſt abſtruſe truths; but that they were even themſelves acquainted with moſt enlarged ideas of aſtronomy.

The country, and atmoſphere, in which they lived; their contemplative habits of life; the celebrated fame of Chaldæan, and of Eaſtern Science; and the tradition, that Pythagoras received the knowledge of the Solar Syſtem, and many of his philoſophical principles from the Eaſt; are circumſtances that do all lead us to this concluſion. And the fact ſeems in reality to have been, merely that the knowledge of it was for a time loſt, or obſcured; by means of the abominable perverſions of it*, and by the introduction of horrid idolatry

* The Chaldæans ſeem to have been the firſt introducers of the corruptions of idolatry, by means of the myſterious repreſentations under which they veiled their aſtronomical knowledge, and diſcoveries.—And the Egyptians not only followed them in this matter, but groſsly increaſed the abomination.—Yet there is the utmoſt reaſon to believe, that, whilſt *Abraham, the Father of all Believers and Apprehenders of Divine Truth*, fled from the torrent of impiety; and was called, and left his country, to preſerve the true worſhip and knowledge of GOD; and to convey to future ages, the Divine Promiſes of final Deliverance, and Redemption; that both the *Chaldean Magi*, and the *Egyptian Prieſts*, and the *Indian Bramins*, preſerved as hidden and ſecret ſcience, much more knowledge of the true aſtronomical account of the univerſe, than we are at all aware of.—There is no ſmall reaſon to believe that the *Edomites*, who had the knowledge,

idolatry in worſhipping the hoſt of heaven;—from which Abraham turned away, and came out of his own country, with ſuch holy abhorrence.

It was loſt alſo poſſibly ſtill further, in conſequence of the extraordinary and myſterious care, taken by thoſe who were really well learned, to keep their ſcience from profanation;—and in conſequence alſo of the deluge of violence, wickedneſs, and ignorance, that ſoon ſpread over the world.

Let this fact, however, be, or not, as it may; it ſeems to be a fair concluſion, ariſing from the compariſon of the different expreſ-

ledge of conſtellations and letters before the time of *Job**, derived their knowledge of aſtronomy and of letters from Abraham;—and the journey of the Magi to Jeruſalem, on the birth of OUR LORD†; and the ancient uſe of the ſigns of the Zodiac preſerved in India ‡; the obſervations of Abbe la Pluche, concerning the Egyptians §; and the ſtill more curious, and extenſive reſearches of Mr. *Maurice*, concerning Indian Antiquities;—all tend to convince us, that the Gentiles were not ignorant of the *works of Creation, though they did not retain* GOD *in their knowledge* ‖.

* See Newton's Chronology. Biſhop Horſley's edit. Vol. V. p. 10. 155.

† Matthew, ch. ii. ver. 2. 7. 9. 10.

‡ Philoſ. Tranſ. Vol. LXII. p. 353.

§ Hiſtory of the Heavens, Vol. I. p. 2. 108. 183. 233. See alſo Newton's Chronology, Vol. V. p. 56. 61.

‖ Romans, ch. i. ver. 28.

ſions in *Holy Scripture*; and of the manner in which they are ſeverally uſed;—that, by ὁ οὐρανὸς τῷ οὐρανῷ, *the Heaven of Heaven*, is tacitly meant, the *Solar Syſtem*,—the Sun and its attendant inferior worlds.

By ὁ οὐρανὸς τῶν οὐρανῶν, *the Heaven of Heavens*, is meant, *our Univerſe*; or all thoſe fixed Stars, (with their attendant inferior worlds,) which compoſe a group, or company by themſelves, far remote from the reſt of the heavenly hoſts; according to the idea of *an Univerſe*, which Dr. *Herſchel* has at laſt ſo juſtly adopted *.

And that, by οἱ οὐρανοὶ τῶν οὐρανῶν, *the Heavens of Heavens*, is meant, the whole congregation of ſuch ſplendid and magnificent *Univerſes*,—or an *Univerſe of Univerſes*;—the glorious Temple of THE GREAT CREATOR, filled with HIS marvellous works.

Whilſt by the ſingle word οὐρανὸς, *Heaven*, is denoted, either any one of theſe individual *ſtarry manſions of bliſs*; or, in general, the glorious ſcene beheld, beyond the clouds, above our heads,—where the wiſe, and the ignorant—the devout, and the indevout, have

* See Philoſ. Tranſ. for 1795, p. 63. 68.

ſo

ſo uſually, in all ages, apprehended to exiſt, ſome how or other, the regions of future happineſs, and glory.

And indeed that the Sacred Writers did really apprehend *thoſe regions of happineſs* to be *actual worlds*, and real places of abode, and not merely ideal conceptions; ſeems to appear from many paſſages in Scripture;—and perhaps from none more than from thoſe divine words of *Moſes*, in the Book of Deuteronomy, as they ſtand tranſlated in the Septuagint;

Deuteronomy, chap. xi.

Ver. 21. ἵνα πολυημερεύσητε*, καὶ αἱ ἡμέραι τῶν υἱῶν ὑμῶν, ἐπὶ τῆς γῆς ἧς ὤμοσεν Κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς, καθὼς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς.

21. *That your days may be many; and the days of your ſons upon the land which the Lord*

* The Vatican copy has μακροημερεύσητε, *that you may live long;* a circumſtance which, diſtinctly in itſelf, and unconnected with other ideas, hardly bears a compariſon with heaven.

*ſware*

*ſware unto your fathers to give them*, AS THE DAYS OF HEAVEN UPON THE EARTH.

Surely theſe words, in their true import, imply, not merely *length* of duration of days, but alſo *ſcenes of beauty*, and plenty, during thoſe days:—Juſt as a plain untutored mind, beholding the verdant beauty of the ſpring, in a well-adorned, well-cultivated country, and in a fine ſunſhine day, is apt to cry out, uſing even ſimilar words, with honeſt rapture, —It is *an heavenly proſpect*, and an *heavenly day!*

And there is a very remarkable paſſage, in the Epiſtles of St. Paul, which intimates, in the ſtrongeſt manner, the near connection which all *the inhabitants of the Heavens*, according to that holy apoſtle's ideas, have with the inhabitants upon earth; and, at the ſame time, does ſeem ſtill more ſtrongly to point out *what*, and *where*, the heavens are.

It is in his Epiſtle to the Epheſians,

Chap. iii.

Ver. 15. Ἐξ ὃ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται.

Ver. 15.

Ver. 15. *Of whom the whole family, in* THE HEAVENS, *and on earth, is named.*

Where the word *family*, πατριὰ, can surely mean nothing leſs than *the inhabitants in the heavens*, as well as thoſe on earth.

With which paſſage deſerves to be compared that very ſtriking one in the Book of Deuteronomy,

Chap. iv.

Ver. 19. Καὶ μή ποτε ἀναβλέψας εἰς τὸν οὐρανὸν, καὶ ἰδὼν τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰς ἀςέρας, καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ, πλανηθεὶς προσκυνήσῃς αὐτοῖς καὶ λατρεύσῃς αὐτοῖς, ἃ ἀπένειμεν Κύριος ὁ Θεός σου αὐτὰ πᾶσιν τοῖς ἔθνεσιν τοῖς ὑποκάτω παντὸς τοῦ οὐρανοῦ.

Ver. 19. *And that thou mayeſt not, when thou lookeſt up unto heaven, and ſeeſt the ſun, and the moon, and the ſtars, and all the adornment of heaven, err, and worſhip, and ſerve them, which the Lord thy God hath divided (portioned out) even them themſelves, to all the nations that are under the whole heaven.*

A moſt

A moſt fair interpretation of which words ſeems to be, that they are given to be, or divided out to be, mere habitations, to all *the nations of beings* that are *in the whole univerſe.*

And we have a further confirmation of theſe ideas, in the 136th Pſalm, at verſe 5th, where we find words that are tranſlated in a very ſublime manner, in our verſion:

WHO, *by His excellent wiſdom, made the heavens: for His mercy endureth for ever.*

The Septuagint has them:

Ver. 5. Τῷ ποιήσαντι τὸς ὐρανοὺς ἐν συνέσει,

Ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος ἀυτȣ.

Ver. 5. *Who made the heavens in wiſdom,*
*Becauſe His mercy extendeth to the aion (of aions).*

And ſurely, from the remarkable peculiarity of the expreſſion τῷ ποιήσαντι, *who made*; it may fairly be inferred, that *the heavens*, properly ſo called, are not merely *ſpiritual*, and

and *ideal ſcenes* of happineſs; inviſible to, and not to be perceived by, any of thoſe which we call *bodily ſenſes*;—but that they are actual works of configuration, and as much the durable effect of an exerted operation as our earth. And indeed the words, *the Heavens*, do, in this verſe, ſeem plainly to be intended to mean poſitively the *very fixed ſtars*, that are ſeen in the heaven or atmoſphere above our heads:—and if ſo, then, from the conſtant indiſcriminate application of the word *Heaven*, it follows, that each ſtar is *one heaven*, or *one of the heavens*; for we know from the words of *Holy Writ*, that the air, the atmoſphere itſelf, is not properly heaven.

It deſerves attention, too, that in the paſſage already cited from Deuteronomy, ch. iv. ver. 19, *the whole beautiful adornment of heaven*,

πάντα τὸν κόσμον τῦ ὐρανῦ,

is mentioned, juſt in the ſame manner as in Geneſis, chap. ii. ver. 1. where, according to the Septuagint tranſlation, the beautiful adornment, both of the heavens, and of the earth, are ſpoken of as having exactly one and the ſame mode of expreſſion very fitly applied to them.

Geneſis,

Geneſis, chap. ii.

Ver. 1. Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ, καὶ πᾶς ὁ κόσμος αὐτῶν.

Ver. 1. *And the heaven and the earth were finiſhed, (or completed,) and all the adornment of them.*

Perhaps the idea of the fixed ſtars being really *heavens*, may alſo with propriety be awfully kept in view, both when we read thoſe words of our BLESSED LORD,

John, chap. xiv.

Ver. 2. Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν·

2. *In my Father's Houſe are many abodes:*

and even in reading that moſt ſublime paſſage in the Epiſtle to the Epheſians,

Chap. iv.

Ver. 10. Ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

Ver. 10. *He that deſcended, is even the very ſame as Him that aſcended far above all the heavens, that He might fill all things.*

III.

# A NOTE

CONCERNING

# THE CREATION OF THE STARS.

No. III.

# A NOTE

CONCERNING

# THE CREATION OF THE STARS:

REFERRING TO

Vol. I. p. 141 of the Octavo Edition,

AND TO

P. 90 of the Quarto Edition.

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WE find it written in the Book of Geneſis, chap. i. ver. 1 and 2,

That,—*In the beginning* GOD *made* (or *created*) *the heaven, and the earth*:—*and* that *the earth was without form, and void*;—or rather was ἀόρατος καὶ ἀκατασκεύαστος—*no object of ſight*;—*not yet built up into any beautiful form.*—(*or was without adornment.*)

But it is very remarkable, that we do not in like manner read, that *the heaven alſo was without form, and void*;—which yet, we may

rather conclude we ſhould have done; if, (as ſome imagine,) the Sun and the Moon, and all the Stars, had been created only the fourth day.

What, then, is the fair and plain inference? —Is it not, that *the Sun*,—*and the fixed Stars*, —were, *from the beginning*, and long before our preſent habitable earth, *built up into form, and adorned*:—and that indeed the Moſaical detail, is almoſt entirely confined to the account of the wonderful and glorious Divine operation, performed upon *this our earth*, during the ſix days;—and upon its dependent and attendant *ſatellite*, the Moon?

The Word of God, and true Philoſophy,—(the philoſophy founded on the contemplation of viſible objects ſurrounding us,)—and plain Common Senſe—do all concur, in reality, to ſupport this obvious interpretation;—and to reſiſt, equally, the blaſphemy of blaſphemers,—and the poiſonous effects of dogmatizing preſumption, vindicating both miſtranſlation, and ignorant miſapprehenſion; and ſometimes ſupporting *both*, even by perſecution.

All concur to teach us, that the *Glory of God manifeſted in the works of Creation, in the*



*Heavens*,

*Heavens, is not merely just about six thousand years old.*

That the Glory of that ALMIGHTY GOD, manifested in His Mighty Works, cannot be so limited.

The Glory of *That God*,—The GREAT *Creator*—*in whose sight a thousand years are but as one day**;—and *whose Glory continueth for ever in the Heavens*;—and WHO IS AN EVERLASTING KING†.

And whilst it is utterly inconceivable, and contrary to every apprehension we are endowed with; how there should have been, at all, a *regular* division, and succession, of *day and night*;—the *first day*,—and the *second day*,—and the *third day* of the creation,—according to what we read in verses 5. 8. and 13. —if there were *no Sun* then existing—nor any Sun created till the *fourth day*.

So, consistently with the sublime declaration of the inspired Psalmist, that—

Psalm xix. ver. 1.

*The Heavens declare the Glory of God:*

* 2 Peter, chap. iii. ver. 8.

† Jeremiah, chap. x. ver. 10.

and with that as ſublime declaration of holy *Job*,

Chap. xxvi.

Ver. 13. *That by His Spirit He hath garniſhed the heavens:*

and according to the words of Iſaiah, that

Chap. xl.

Ver. 22. *He ſtretcheth out the heavens as a curtain; and ſpreadeth them out as a tent to dwell in:*

we cannot but conclude, that *the Stars*,—ſuch wondrous exertions of Divine wiſdom, and power, and goodneſs,—and ſuch noble teſtimonies thereof,—exiſted, as it is expreſſed by the holy Pſalmiſt:

Pſalm xc.

Ver. 2. *Before the mountains were brought forth, or ever the earth and the world were made.*

TESTIMONIES *of HIS Mighty Operations.*

Micah, chap. 5.

Ver. 2. *Whoſe goings forth have been from of old,—from everlaſting.*

And

And with whom *was wiſdom from everlaſting, from the beginning,—or ever the earth was:*—as it is expreſſed in the Book of Proverbs, chap. viii. ver. 23.

Of His mighty operations, whoſe holy Prophet, and inſpired Pſalmiſt, when he is ſpeaking prophetically, in holy rapture, even of the eſtabliſhment *of the eternal kingdom of the* MESSIAH, ſpeaks of it as having nothing ſo worthy to be compared therewith, as the duration of the Sun:

Pſalm lxxxix.

Ver. 35. *His Seed ſhall endure for ever: and His Seat is like as the Sun before me.*

Can a proper, and ſufficiently ſublime idea be annexed to theſe words, if we are to conclude that the *Sun*, and the *Stars*, were created only about ſix thouſand years ago;—and that both *it* and *them* are to be utterly deſtroyed, at what we call the end of our world?

## IV.

# A NOTE

CONCERNING

# THE ELEMENTARY FLUID OF HEAT,

OR

# FIRE.

IV.

# A NOTE

CONCERNING

## THE ELEMENTARY FLUID OR HEAT,

OR

## FIRE.

## No. IV.

# A NOTE

CONCERNING

# THE ELEMENTARY FLUID OF HEAT:

REFERRING TO

Vol. I. p. 144 in the Octavo Edition,

AND TO

P. 92 in the Quarto Edition.

IT has been briefly intimated in the pages referred to, that *the elementary fluid of heat*, is *that*, by means of which *fire*, and all its effects exist;—and by means of which, even the effects of light, in producing genial warmth, are communicated, from the Sun, to the Earth.

But this matter may be rendered, in other words, perhaps still more intelligible; by

adding, that, *Flame*,—and the *Light* of a lamp, or of a candle,—is merely this very *fluid of heat*, (which is ſometimes by chemiſts called *caloric*,) let looſe, in a more elaſtic ſtate; and flying off, by its immenſe elaſtic force, in bright rays of vapour in a ſtate of ignition.

That *Burning* is merely the proceſs of changing this fluid, in any ſolid body whatever, from a *fixed* to an *elaſtic* ſtate; when, by means of its elaſticity, it diſorganizes every conſtituent part of the body, and breaks forth.

And that, unleſs this elementary fluid of heat exiſted in our atmoſphere, the whole would be ſo unavoidably denſe, and opake, that the Sun's rays could not penetrate, ſo as to afford any light or heat at all:—nor indeed, let them ſhine ever ſo long on any ſubſtance, would they produce any heat at all, unleſs this fluid were *previouſly* exiſting in that ſubſtance.

Nevertheleſs it may be true, and moſt probably is ſo, that this *elementary fluid* of heat has not only a great affinity to *fire*, into which it is converted;—but even to *light* itſelf, and to the rays of the Sun.—Nay that even the *Sun's rays*, and alſo *lightning* and the *electric fluid*, may be ſtill this very elementary

mentary fluid of heat, only exiſting in a different, and much more perfect, and more elaſtic ſtate:—differing from its exiſtence in each of its different ſtates, as rays of the ſame light do differ from one another in different colours.

And as *heat* is not, according to our groſs ideas of it, eſſentially exiſting in the Sun's rays themſelves; ſo it may alſo be obſerved, that *lightning* is ſometimes without heat:—for that there is what has been ſometimes called *a cold fuſion* of metallic ſubſtances by lightning.

Perhaps we may be allowed to conſider *the Elementary Fluid of Heat*, (or *Caloric*,) as exiſting in *ſeven* diſtinct ſeparate ſtates;—in every one of which its whole character is different.

It may be conſidered, perhaps,

1. As *fixed elementary fire*,—or *fixed caloric*,—in a ſolid ſtate, in metals, and plants, and in other ſubſtances.

2. As *nearly quieſcent—and ſlowly acting caloric*;—where it is no longer ſolid, but begins to expand in metals, or to yield ſome degree of warmth;—but neither flies off, nor burns.

3. As

3. As *radiant caloric*; flying off in ſtraight lines;—which is actual burning;—and renders metals red-hot;—exhibiting the appearance of *fire*.

4. As *flame*;—which is ignited vapour.

5. As *luminous meteoric*—or *phoſphoric vapour*;—which, in many inſtances, ſeems evidently to be neither flame, on the one hand, nor the electric fluid on the other.

6. As the *electric fluid*.

7. As *light*.

But whether the *electric fluid*, and *light*, be in reality portions of the (*caloric* or) elementary fluid of heat, exiſting in more *perfectly elaſtic*, and in perfectly different ſtates—or whether they be, each of them, perfectly diſtinct *elementary fluids*;—it is manifeſt, from many electrical experiments, and from many experiments on phoſphoric bodies, that both may be emitted, without the bodies that emit them being at all either in an *ignited*—or even in an *heated ſtate*.

V.

# A DISSERTATION

CONCERNING

# THE WORD AIΩN.

No. V.

# A DISSERTATION

CONCERNING

# THE WORD AIΩN;

AND CONCERNING

# FUTURE EXISTENCE:

REFERRING TO

Vol. I. p. 211, Octavo Edition;

AND TO

P. 137, Quarto Edition.

THE meaning of the word Αἰών appears to deſerve deep attention, and to be ſtill more fully conſidered; for there is a moſt ſublime uſe of it, by the holy Pſalmiſt, in the 48th Pſalm; where we find it manifeſtly applied with ſeveral diſtinctions, as relating to very different, and greatly-extended ſtates of duration,

ration, in which every living ſoul is concerned.

It is in the laſt verſe, which is the 15th in the Septuagint, and the 14th in our tranſlation:

Ver. 15. Ὅτι ἔτός ἐϛίν ὁ Θεὸς, ὁ Θεὸς ἡμῶν εἰς τὸν ἀιῶνα,
Καὶ εἰς τὸν ἀιῶνα τȣ̃ ἀιῶνος.
Αὐτὸς ποιμανεῖ ἡμᾶς εἰς τȣ̀ς ἀιῶνας.

*For this God is our God through* THE AION, *and through* THE AION OF AION. *He ſhall be our Paſtor,* (or *Guide,*) THROUGH THE AIONS.

Here we find diſtinctions concerning the *Aion;*—*the Aion of Aion;*—and *the Aions*—that are very ſimilar to thoſe of ὁ ὐρανὸς;—and ὁ ὐρανὸς τȣ̃ ὐρανȣ̃;—and ὁ ὐρανὸς τῶν ὐρανῶν;—and of οἱ ὐρανοὶ τῶν ὐρανῶν—mentioned already*, *the Heaven,*—and *the Heaven of Heaven,*—and *the Heaven of Heavens,*—and *the*

* Vol. I, p. 134, 135, octavo edit.; and p. 85, 86, quarto edit.

*Heavens*

*Heavens of Heavens*:—and theſe expreſſions *of Aions*, like thoſe *of Heavens*, ſeem to imply moſt adequately *preciſe* ideas; every one of which are more comprehenſive than the preceding.

Ideas, that greatly tranſcend that general one, conveyed in the words of our tranſlation, which is in common uſe; where we read,

Ver. 48. *For this God is our God, for ever and ever: He ſhall be our Guide unto death.*

There is alſo a plain intimation, that the Sacred Writer intended ſome vaſt extent of the idea to be conveyed, and ſome plain difference to be obſerved, in the proper uſe of the words Αἰὼν, and Αἰῶνοι, in St. Paul's Epiſtle to the Epheſians;—where we read, in context with words that evidently relate to *the future life and ſtate* of Chriſtians, and of the Chriſtian Church,

Chap. iii.

Ver. 21. Αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησου, εἰς πάσας τὰς γενεὰς του αἰῶνος τῶν αἰώνων. Ἀμήν.

Which verſe ſeems to be capable of being,

with the greateſt propriety, moſt cloſely tranſlated:

Ver. 21. *To* HIM *be Glory in the Church, in* CHRIST JESUS, *through all the ſucceſſions (generations, or ages) of the* AION OF AIONS.

A tranſlation, which conveys, ſurely, a more extended, and nobler idea, than the confining the words, by a ſort of implication, to what relates only to this world; which our preſent tranſlation has a tendency to do, ſtanding as we read them:

Ver. 21. *Unto* HIM *be Glory in the Church by* CHRIST JESUS, *throughout all ages, world without end.*

It is almoſt impoſſible for any human being, to live without meditating frequently on *a future ſtate;* unleſs all the faculties of the ſoul are abſorbed in groſs ſenſuality.

A future ſtate unqueſtionably conſiſts in another kind of life, eſſentially different from this groſs mode of exiſtence *in fleſh and blood* here.—It will indeed be a ſpiritual life.—And the promiſed reſurrection which Chriſtians look for, will, we may be aſſured, be a reſurrection

rection to *a ſpiritual life* *; the ſole free gift of GOD, through the GREAT MESSIAH, our Lord JESUS CHRIST; however, or in whatſoever † order, time, place, or manner beſtowed.

But yet *a Reſurrection to life*, muſt be a Reſurrection to ſome ſtate of poſitive individual exiſtence,—and to *the beholding* of the Works, and Creation, of Almighty God.

And it muſt be, in a true and real ſenſe, a *bodily ſtate*; though not juſt ſuch as our preſent groſs bodily ſtate here, conſiſting of mere fleſh and blood:—becauſe the holy Apoſtle expreſsly ſays ‡, that *there is a ſpiritual body*, as well as a *natural body*;—and becauſe our Lord Himſelf appears to have taken ſuch extraordinary, and ſurely unexpected care, to convince His bleſſed Apoſtles, that *His Riſen Body*, (the proof, and pattern of our own Reſurrection,) was a *real body*, that could eat part *of a broiled fiſh, and of an honey-comb* §, and which had FLESH AND BONES, *which a*

* See Obſervations by the Rev. Mr. Jeſſe, on the Scriptures, p. 114. 116.

† 1 Cor. ch. xv. ver. 23. ‡ Ibid. ver. 44.

§ Luke, ch. xxiv. ver. 39. 41, 42, 43.

MERE

MERE SPIRIT *hath not*;—and becauſe St. Paul expreſsly declares *,—that *if the Spirit of Him that raiſed up Jeſus from the dead, dwell in us; He that raiſed up Chriſt from the dead, ſhall alſo quicken* OUR MORTAL BODIES, *by His Spirit that dwelleth in us.*

Surely, therefore, though we muſt not conclude the *future world* to be a mere continuation, or renewal of the preſent mode of human exiſtence;—or of the preſent life, only perfected in its kind, and privileged with a progreſſive degree of ſcience, with perpetual duration, and uninterrupted ſelf-conſciouſneſs;—yet we may reſt aſſured, that it is a renovation to a real *bodily ſtate* of exiſtence;—wherein, as holy Job expreſſes his holy hope †, we ſhall *behold the Works of God*:—and ſhall behold them, *with bodily eyes*, capable of ſuſtaining the effulgence of that exceſs of glory, the appearance of which could not be born by mortal eyes on earth ‡.

* Romans, ch. viii. ver. 11.

† Job, ch. xix. ver. 26, 27.

‡ Acts, ch. ix. ver. 3. 9. 12, 17, 18. Ch. xxvi. ver. 13.

Hence,

Hence, then, we may conclude, that neither the idea of a future exiſtence, in and for the duration of ſome future *Aion*; or even for *an Aion of Aions*, amongſt the heavens;—or an exiſtence *in ſucceſſive ſtations, in ſtars, and heavenly worlds*; even in a *bodily ſtate*;—nor the idea of a reſurrection to *a millennial ſtate, for a time upon earth*;—do by any means imply *groſs ideas*, derived from falſe philoſophy:—nor do they deſerve to be haſtily rejected, for fear they ſhould be found to have too great a conſonancy with the opinions of *Plato*, or of *Ariſtotle*, or of any other thinking, contemplative men, to whom that HOLY SPIRIT, the alone Giver of all Wiſdom, may have imparted any powers of reaſoning, amongſt the nations of the Gentiles;—diſpenſing, and *dividing to every man, ſeverally as He will* *.

And we may alſo conclude, (ſtrange as the expreſſion may appear,) that the *future Aions* may even be *co-exiſtent*, in different parts of ſpace.

We ought moſt undoubtedly to be under trembling apprehenſions, whilſt we write or

* 1 Corinthians, ch. xii. ver. 11.

think on such a subject, least we should form any conclusions inadvertently.—But, perhaps, —(I will only adventure to say *perhaps*,)—*different Aions*—in different worlds; in different stars, and in their different planets, may exist at one and the same time.

And as we know, and it is affirmed in Holy Scripture, that all things, *past*,—*present*, —and *to come*,—are, and were, and will be, for ever, in an ineffable and super-eminent manner, present to THE ALMIGHTY GOD;—so, even in a finite degree, and even to finite *spiritual beings*,—in different stars and worlds, the things that *are past*, and were only once present to beings *now existing* in one state, or *Aion*, in the stars and heavens, may be *now*, *at this instant*, *present* to others in this world, or in some other world:—and the things that are now only *future*, to beings in this world, or in many other worlds; may be actually, at this very instant, *present* to other beings, in some of the wide, and glorious, and merciful regions of Almighty God's Creation;—WHO is indeed, in a nobler sense than Man, or even Angels, can rightly comprehend, THE FATHER OF ALL, and THE ALONE GIVER OF ALL.

In

In HIM *is no variableneſs, neither ſhadow of turning* *.

And yet, (though ſome atheiſtical blaſphemers, and ſcoffers, in theſe latter days, have dared even to hint expreſſions, intimating ideas of the ſuppoſed tediouſneſs of a torpid *ſameneſs* in the days of eternity,) perhaps the trueſt, and moſt exalted,—the moſt juſt, and the beſt conception we can at all form concerning any exiſtence, paſt, preſent, or to come,—and concerning *the Aions* themſelves,—and *the Heavens*,—the *Stars*, and glorious *future worlds*,—is that of endleſs, and *unceaſing variety*; and is moſt fully conveyed, in thoſe ſublime words of the *Apoſtle*.

Hebrews, ch. i.

Ver. 11. Αὐτοὶ ἀπολοῦνται,—Σὺ δὲ διαμένεις·—καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται·

Ver. 12. Καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς, καὶ ἀλλαγήσονται·—Σὺ δὲ ὁ Αὐτὸς εἶ,—καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

Ver. 11. *They ſhall periſh;—but* THOU

* James, chap. i. ver. 17.

*remaineſt:—and they all ſhall* WAX OLD, *as doth a garment:*

Ver. 12. *And as a veſture ſhalt Thou fold them up,—and they ſhall* BE CHANGED:—*But* THOU *art the ſame,—and Thy years ſhall not fail.*

VI.

# A DISSERTATION

CONCERNING

# THE CREATION OF MAN.

No. VI.

# A DISSERTATION

CONCERNING

# THE CREATION OF MAN:

REFERRING TO

Vol. I. p. 195, Octavo Edition;

AND TO

P. 125, Quarto Edition.

WE ought ever to enter upon the conſideration of what is contained in Holy Writ, with the moſt awful heed, and circumſpection; but at the ſame time that, with trembling fear, we carefully avoid *raſhneſs*, we ſhould be as careful to pay due attention to *all* the ſacred contents;—and to examine moſt inquiſitively, what *really is, or is not declared*

*therein*;—uſing exceeding great caution that we may not be miſled by any prejudices, and miſtakes, however riveted, by long preſcription, and timid allowance.

Full of this perſuaſion, and ſtrongly convinced, by repeated examination, and by long and deep-weighed reflection, that the following concluſions can have no other tendency than to render the ſacred truth of Holy Writ more evident;—convinced alſo, that it would be even an omiſſion of duty, to delay any longer the offering *them* to the fair conſideration of all truly ſerious, and ſincere perſons;—the reſult of the moſt impartial and ſcrupulous enquiry on a moſt important ſubject, is now given in theſe pages.

There are many proofs and arguments that may be derived from the Holy Scriptures themſelves, which tend to ſhew, ſtrange as the concluſion may appear, at firſt ſight, to ſome perſons, that *the commonly received opinion, that all mankind are the ſons of Adam*, (an opinion that has cauſed a great many ſtumbling-blocks to be laid in the way of thoſe who wiſh to underſtand the Sacred Writings,) is ſo far from being really founded on Scripture, or neceſſarily to be implied from the whole tenor

of

of the Divine Moſaic Writings, that it is even directly contrary to what is contained therein.

Let not any over-zealous perſon ſtart at this ſuggeſtion ;— but let all circumſtances be duly weighed, and conſidered ;—and then let *Truth* be left to ſpeak for itſelf.—Let fair tranſlation be admitted ;—let one part of Scripture be allowed to explain another;—and let the whole analogy of the Works of Creation be duly conſidered.

In the firſt place; in the very account of the Creation,—in the firſt chapter of Geneſis, —we have a contrary intimation;—for there, after the Sacred Penman, *in words* that were the admiration of that ſuperior maſter of eloquence *Longinus* *, had deſcribed the production

* The manner in which *Longinus*, (De Sublimitate, ſec. ix. p. 50.) cites theſe words of this Sacred Inſpired Writer, is very remarkable, and ſhews, by the ſolemn pauſe, and *interrogation*, which he introduces, that he could not but feel, in his inmoſt ſoul, the energetic force of the mode of expreſſion ;—and the comprehenſive meaning, the *multum in parvo*, that abounds ſo univerſally in the language of Holy Scripture :

ΕΙΠΕΝ Ὁ ΘΕΟΣ—φησὶ· τί ;——ΓΕΝΕΣΘΩ ΦΩΣ ——ΚΑΙ——ΕΓΕΝΕΤΟ.

tion of *all things by the* DIVINE WORD alone;—and had even *ſpecified*, in verſe 21, in a manner that ſeems to have ſome more than ordinary meaning, that GOD—ἐποίησεν τὰ κήτη τὰ μεγάλα—*made great whales*; (concerning which genus of living animals we know that there are certainly *different*, and moſt remarkably *diſtinct ſpecies*:)—after this

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ΓΕΝΕΣΘΩ ΓΗ,—ΚΑΙ ΕΓΕΝΕΤΟ.

GOD SAID,——as Moſes informs us,——*what?*——LET THERE BE LIGHT;——AND THERE WAS LIGHT.

LET THE EARTH BE;—AND THE EARTH WAS.

The ſublime *brevity* of the expreſſion, is nobly pointed out by the *Maſter of Eloquence*.—And, at the ſame time, we ought not to paſs by unnoticed, the ſublimity of our Engliſh tranſlation of the word Ἐγένετο in this inſtance;—and the impropriety we may ſuſpect there is, in tranſlating *it* in ſo many inſtances unneceſſarily, by thoſe degrading and groſſer words, ſo often uſed, *to be begotten*.

It would not have increaſed the ſublimity of the expreſſion, nor the magnificence of the idea, to have tranſlated the words of Moſes—*Let light be begotten*—or, *Let light be born*. Nor does ſuch a tranſlation of the word Ἐγένετο ſeem to be at all adequate to the idea of HIS Divine operations,—BY WHOSE WORD ALL THINGS EXIST.

An attention to this circumſtance would fling much light upon the third chapter of St. John's Goſpel; and upon many other paſſages of *Holy Scripture*.

he

he adds, in the concluſion of all, in words no leſs generally comprehenſive of *an whole genus*, than the expreſſion concerning *whales*:

Ver. 27. *So GOD created man in his own image,—in the image of* GOD *created HE him:—male and female created He them.*

We have here, it may be obſerved, no particular mention of *Adam and Eve* at all. And it is very remarkable that, in tranſlating theſe words into Greek, the writers of the Septuagint, who were ſo ſkilful in their own vernacular language, and in general ſo obſervant of its niceſt rules, do not expreſs themſelves as if they conceived *only Adam and Eve* were created;—but as if they underſtood, from the tenor of the original Hebrew Scriptures, that *many more men and women* were created:—for they carefully avoid uſing the *dual number*, αὐτω, peculiar to the Greek language, and ſo commonly uſed when *only two perſons* are to be deſcribed; and ſeem even purpoſely to uſe the plural αὐτὸς, as implying *more in number*.

Their words are, both in the *Alexandrian*, and in the Vatican copy of their verſion:

Ver. 27. Καὶ ἐποίησεν ὁ ΘΕΟΣ τὸν ἄνθρωπον, κατ' εἰκόνα ΘΕΟΥ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτές.

Ver. 27. *So GOD created man in His own image, in the image of God created He him: male and female created He them.*

We tacitly are led then, in the very outſet of the Moſaic account, to infer, that as, in the whole wondrous chain of creation, every particular kind, or ſort of animal, as well as whales, exiſts in a diſtinct *genus*, conſiſting of many ſubdiviſions of different *ſpecies*; all of whom are nevertheleſs of the *ſame blood*, and can procreate and produce intermediate ſpecies; whereas animals of different *genera*, cannot produce any continuing offspring:—ſo *Man* alſo, the head of the viſible creation on earth, was at firſt created *of one* GENUS *indeed*,—and all of *one blood*,—and *in the image of GOD*;—but *of different ſpecies*;—with different capacities,—and powers,—and diſpoſitions,—for very wiſe purpoſes;—having ADAM, (of ſupereminent abilities, and endowments,) as *the firſt and head claſs*, or *ſpecies*;—and who was

therefore diſtinguiſhed by that noble appellation, of being A SON OF GOD *.

Can any one, who contemplates the Works of God, and the Power of God, either neceſſarily, or even reaſonably once conclude, that the *Whale-bone* Whale, or the *Grampus* Whale, the *Spermaceti* Whale, the *Fin Fiſh* Whale, (to uſe their vulgar names,)—or the different ſpecies of the *Balæna*, that are ſo cautiouſly diſtinguiſhed by natural hiſtorians, were *all* produced from one ſingle pair of Whales; becauſe only the words τα κήτη τα μεγάλα, *the great Whales*, are uſed in the general deſcription, in the 21ſt verſe of the Moſaical account?

Can any one conceive, that the *Bounce Shark*,—the *rough Hound*, or *Morgay Shark*,—the *Blue Shark*,—and the *White Shark*,—all proceeded from the ſame pair?

Or when we read, ver. 25, that God made *the Beaſt of the earth, after his kind*, (or genus,) and Cattle after their kind; can any one ſuppoſe, that the great *Newfoundland Dog*,—the *Spaniel*,—and the little Dutch *Pug Dog*,—were all deſcended originally from one and the ſame pair?

* Luke, ch. iii. ver. 38.

Or

Or that the very different kinds of Horſes had all one only pair to produce them; when ſuch care is taken, even in theſe modern days, about an equeſtrian pedigree?

In like manner, it is almoſt impoſſible to reſt ſatisfied with believing, contrary to the whole analogy of the works of creation, that the *White* European,—or Aſiatic,—and the *Black long-haired South American*,—the Black *curled-haired African Negro*,—the *Coſſack Tartar*,—the *Eſkimaux*,—and the *Malayan*,—were all deſcended from one common anceſtor, and mother. And eſpecially as, to this hour, the *very gradation* by which a *white family* may, by various tinting deſcents, become a *black one*, and by which *a black family* may become a *white one*, are well known*:—and to this hour, there is alſo a *characteriſtick anatomical diſtinction* between the *white* man,—and the *black* man,—not only

* Don Antonio De Ulloa ſays, Vol. I. book i. ch. iv. p. 31, octavo edit.—that at *Carthagena*, after *five* deſcents of gradual mixture with *whites*, a negro becomes a fair white, even ſometimes fairer than a Spaniard:—and in like manner, in the contrary way of intermarriage, a white becomes a black. But I have been informed, that in the Weſt India Iſlands the change is ſlower.

in

in the well-known *reticulum mucoſum*, but alſo in the very form of *the head*; in the *os frontis*, and *os bregmatis*, or fore and hind part of the crown; and in the extended projection of the lower jaw, and lower parts of the face.

Both *Whites*, and *Negroes*, and all the tribes of mankind, are moſt undoubtedly *all of one blood* *, as the holy Apoſtle expreſſes it;—and can intermarry.—They are, as undoubtedly, *all intelligent reaſonable beings, created in the image of God*;—they are all undoubtedly commanded to exerciſe brotherly love, and are equally objects of Divine mercy;—but they ſeem unqueſtionably to have been, from the very firſt, of different external formation;—and moſt probably of different powers, diſpoſitions, and capacities; diſtinguiſhed in ſuch a manner, as no change of climate can ſufficiently account for,—notwithſtanding the ingenious apprehenſions, and plauſible reaſonings of a *Monteſquieu* †.

What

* Theſe curious facts I was firſt informed of by the celebrated Dr. William Hunter; who ſhewed me ſpecimens of regular gradations.

† The experienced Don Antonio D'Ulloa was ſo far from being of this opinion, that he expreſsly tells us, in his Narration of his Voyage to South America, Vol. I. book

What can we conclude then?—but that this first chapter of Geneſis, when fairly and rightly underſtood, deſcribes merely, with regard to MAN, *the Creation of the whole diſtinct* GENUS, at the head of the reſt of the works of ALMIGHTY GOD; and *That Genus*, (like the *genera*, or *kinds* of inferior animals,) in the part of his nature which is connected with the animal viſible creation, conſiſting of *ſeveral different ſpecies*, or *claſſes*, or *tribes*—Let *Logicians*, or *Linnæans*, deſcribe the ſubordinate diviſions in *whatever terms* they pleaſe*.

The

book v. ch. v. p. 171, octavo, that, *notwithſtanding the exceeding hot climate at Guayaquil, all the natives, except thoſe born from a mixture of blood, are freſh coloured, and the handſomeſt in all Peru; and that though the Spaniards have not naturally ſo fair a complexion as the northern nations, yet their children born at Guayaquil of Spaniſh women are fair.*

* In the different *ſpecies* of one and the ſame *genus*, the different kinds approach ſometimes ſo near together in the reſemblance of each other, that it is almoſt impoſſible to diſcern, with preciſion, where one begins, or the other ends;—juſt as it is nearly impoſſible to diſcern the real line of ſeparation between the colours of the rainbow.

A Fox is almoſt a Dog; a Dog is almoſt a Wolf; a Wolf is almoſt an Hyæna.

The

The Bramins, in India, would call theſe diviſions *Different Caſts*; and, in conſequence of

The Houſe Cat is almoſt the Cat of the Wood *; the Cat a-mountain is almoſt a Leopard; the Leopard, or Panther, is almoſt a Tyger.

So, in like manner, even in the ſeparation of the *genera* themſelves,—the one link, in the great chain of creation, approaches ſo near, and adheres ſo cloſely to the next, that, at the point of union, they might almoſt be confounded together.

*A Sea Anemone*,—an animal the moſt tenacious of life † of almoſt any on the face of the globe, is almoſt a lump of clay.

The *Mycedium*,—or *Brain-Stone*, a ſpecies of *Madrepore*, —and a moſt voracious animal, is indeed almoſt a ſtone; and was taken by the ancient naturaliſts to be ſuch ‡.

A *Sponge*,—which was ſuſpected to be an animal, even in the days of Ariſtotle, and is now known to be ſuch §, is almoſt a mere *Fungus*.

* Theſe plain approximations may be underſtood from the writings of all natural hiſtorians; they are evident in Hill's Hiſtory of Animals, p. 543, 544, 545. 552, 553, 554. and Mr. Pennant's ſtill more curious and accurate Zoology will ſuggeſt a variety of curious inſtances of the ſame kind, to every attentive reader.

† There is a moſt intereſting account of this animal in the Philoſ. Tranſ. Vol. LXIII. p. 367.

‡ There are curious repreſentations of different ſpecies of this kind of animal, in Solander's and Watt's Hiſtory of Mr. Ellis's Collection of Zoophytes, Pl. 40. 48. 51. 53.; and a very curious account of the animal nature of Madrepores, is given in the Philoſ. Tranſ. Vol. XLVII. p. 95, &c. by Dr. Donati.

§ A full proof of their animal nature is given by Mr. Ellis, in the Philoſ. Tranſ. Vol. LV. p. 280, &c.

A living

of their ancient patriarchal traditions, would eaſily accord to this idea.

And if we allow this concluſion;—*then*, the ſecond chapter *of Geneſis* will no longer appear, as ſome ſcoffers have thought it, redundant,

A living *Coralline*,—notwithſtanding the activity it exerciſes to catch its prey, can, in ſome of its ſpecies, ſcarcely be diſtinguiſhed from a mere vegetable *Conferva*; a mere marine plant *.

Whilſt a *Mimoſa*, or *Senſitive plant*, is almoſt alive; and different kinds of *Mimoſæ* ſeem even to have different kinds of ſenſe †.

A *Humming-bird*—is, in ſome inſtances, almoſt an inſect;—whilſt a large *Phalæna Moth*, or a large *Libellula*, or *Dragon-fly*—or, much more, *a large Stag Beetle*, is almoſt a bird.

A *Bat*—is almoſt a bird;—whilſt *an Oſtrich* is almoſt a beaſt in its nature, though not in its form, and is hunted nearly as ſuch.

The *Sepia*,—or *Cuttle Fiſh*, has nearly the beak of a Parrot;—and the *Flying-fiſh* is almoſt a bird—whilſt a *Penguin* is almoſt a fiſh.

An *Alligator*,—or a *Crocodile*, is almoſt a fiſh;—whilſt a *Turtle*,—or a *Tortoiſe*,—is almoſt a quadruped.

A *Monkey* is almoſt a Man;—and a *Man*, *in his higheſt capacity*, the Holy Scriptures inform us,

* Some drop the lobes of the leaves only, and others drop the petioles of the whole leaf alſo. Martyn's Botany, p. 467.

† Their animal life has been clearly proved by Mr. Ellis, in the Philoſoph. Tranſ. Vol. XLVIII. p. 115. 305. 504. 627.; and in his Hiſtory of Corallines.

dundant,—or a mere repetition of what was contained in the firſt.

On the contrary, it will appear, to be a noble tranſition from the *general* hiſtory of the firſt origin of *all mankind*, to the more

Pſalm viii. ver. 5. and Hebrews, ch. ii. ver. 7.

*Is (created and) made a little lower than the Angels.*

*Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους.*

And if, with all our infirmities about us, we may be allowed to think at large, and to reaſon on ſo tremendous a ſubject, we read, in Holy Scripture, of different gradations of Angelic Glory—of ANGELS, and ARCHANGELS, and CHERUBIM, and SERAPHIM*.

To reaſon then, even *a priori*, and from analogy:—Is it likely, that, in the *genus* itſelf, or *claſs* of Man *alone*, there ſhould have been a chaſm originally, in that regular *gradation* of ſpecies, obſerved in every other claſs of living creatures?—an interruption of the links of the wondrous chain of created beings?—and a departure from the whole regular courſe and order, of the whole frame of nature around?

And is this at all likely?—when the holy Apoſtle *Paul*, deſcribing even the reſurrection of mankind to another life, uſes a ſimilitude † that manifeſtly implies *great difference*, and *diſtinction, even of the bleſſed*, in a future ſtate of glory?

* The words of St. Paul alſo demand our attention, Coloſſians, ch. i. ver. 16; and 1 Peter, ch. iii. ver. 22.

† 1 Corinthians, ch. xv. ver. 41, 42.

particular hiſtory of *That Tranſcending Claſs*, ſupereminent in all qualifications, and uſefulneſs,—who were diſtinguiſhed by the appellation of *The Sons of God.*

And here, we find it more particularly ſpecified, that the bodily frame of *Man* was modelled of χῶν ἀπὸ τῆς γῆς, a moiſtened compoſition of the ingredients of which the earth itſelf is formed;—and, having an animal ſoul, had alſo the πνοὴν ζωῆς, the Divine breath, or *ſpirit of life*, breathed into it, whereby Man became εἰς ψυχὴν ζῶσαν, *a Soul living*;

Geneſis, ch. ii.

Ver. 7. Καὶ ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, χῶν ἀπὸ τῆς γῆς, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτῦ πνοὴν ζωῆς·—καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

Ver. 7. *And God modelled Man, of a moiſt compoſition, taken from the Earth,—and inſpired into his countenance (or viſage) the breath of life:—and Man became a ſoul living.*

We find alſo, that *Adam* was placed on a ſpot of the earth, in the higheſt and fulleſt ſtate of cultivation,—where every fruit, and flower,

flower, was *already* brought to the utmoſt degree of perfection,—and which was therefore called παράδεισος τῆς τρυφῆς, *the paradiſe of delights**—the garden of Eden;—*from whence*, it ſhould ſeem, theſe bleſſings of high cultivation were to be communicated, and diffuſed over all the reſt of the earth,—together with all ideas and arrangements of order, and beauty, by the inſtrumentality of *Adam*, and his offſpring.

In this garden *Adam* was placed.—The words of our tranſlation are expreſſed with noble ſimplicity, but do not convey the full meaning that ſeems to have been apprehended by the LXX. We read,

Geneſis, ch. ii.

Ver. 15. *And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.*

But in the Septuagint the words are thus:

Ver. 15. Καὶ ἔλαβεν Κύριος ὁ Θεὸς τὸν ἄνθρωπον ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν

* Chap. ii. ver. 9. 15. Chap. iii. ver. 23.

ἐν τῳ παραδείσῳ τῆς τρυφῆς, ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν.

Where the expreſſion ἐργάζεσθαι καὶ φυλάσσειν, does by no means ſeem merely to imply, that he was *to dreſs it and to keep it*, or to work only as *a ſort of labourer*, or *tiller of the ground*; (for *that*, indeed, was juſt what Adam was compelled to do, after his tranſgreſſion of the Divine Command;) but it implies, that he was *to make even Paradiſe produce, more effectually, all its full glory, and beauty; by means of the moſt exalted exerciſe of his ſkill, and ingenuity.* It implies, (as the words may even ſtill more literally be tranſlated,) that he was *to operate upon this garden, this ſcene of delights*; and by the exerciſe of his mental, as well as bodily faculties, *to adorn it*, even ſtill more and more; and *to render it productive of every the utmoſt delight it was by any poſſibility capable of affording*;—and to preſerve, and keep up the example, and improvement, of every degree of cultivation, and order, and glorious ornament, that had been therein exhibited, and communicated as a firſt pattern:—an idea which includes the exerciſe of all the higheſt

higheſt powers of invention, and ſcience, with which the mind of Man could be endowed on earth.

And the word ἐργάζεσθαι being uſed again, chap. iii. ver. 23, where it is ſaid, on his expulſion, that *Adam was ſent forth from the garden of Eden, to till the ground from whence he was taken*, does by no means contradict this interpretation of it; becauſe even *then* he was to exerciſe his utmoſt faculties, to render the uncultivated world around, as far as he could, productive; and ſomewhat adorned, in imitation of what he had beheld in Paradiſe;—and the heavieſt part of his ſentence was, that it ſhould prove untoward, from a variety of cauſes, and diſappoint his efforts.

In Paradiſe, however, no exertion was to be in vain; but beauty, and glory, accompanied with delight, were to follow every effort to exerciſe the talents which GOD had given.

We find then, in the next place, that this man, *Adam*, who was to be the progenitor of the *claſs* or *ſpecies* of Men, endowed with the greateſt and moſt uſeful abilities, was made the *firſt framer and compoſer of extenſive and well-formed language*; and the real founder *of*

*all true natural ſcience, and, of courſe, of all ſound philoſophy* *.

And, as if *on purpoſe* to diſtinguiſh *him* from all the other *ſpecies*, or *claſſes* of human beings of inferior abilities, it is at laſt ſaid, previous to the formation of *Eve*, that he had no *proper companion*:

Τῳ τε Ἀδὰμ οὐχ εὑρέθη βοηθὸς ὅμοιος αὐτῳ·

which words do not imply merely, as rendered ſomewhat too coldly in our tranſlation,

Chap. ii.

Ver. 20. ——*But for Adam there was not found an help meet for him*;

but imply, that there was no companion, aid, or aſſiſtant, *like unto himſelf*; or of the ſame pre-eminent abilities, and improved diſpoſitions, and faculties;—and therefore *Eve* was purpoſely created, to acquire the ſame kind of high attainments; and to join with him in making all the reſt of the world happy, by becoming indeed *the mother, with equally ſuperior excellence as himſelf*, of all living.

We are told,

* Geneſis, ch. ii. ver. 19, 20.

Geneſis, ch. ii. ver. 19.

*That* THE LORD GOD *brought unto Adam every beaſt of the field, and every fowl of the air, to ſee what he would call them: and whatſoever Adam called every living creature, that was the name thereof.*

And as we find him, in theſe words, the declared founder of ſcience; diſtinguiſhed by every character that could render him moſt fit to be placed *uſefully at the head of all mankind*; and for their general benefit and bleſſing;—ſo even in theſe very words,

*That was the name thereof:*

And in this very outſet of hiſtory, we ſeem to have an intimation that there were other human beings, (though indeed not fit *compeers*,) before the formation of *Eve*: for, if there were not other human beings;—who were the perſons to whom the language was to be communicated?—or to whom were the names, and the hiſtory of the nature of the animals, and of their kinds, and uſes, to be imparted?

But the *Moſaic* intimation, and the concluſion of there being *others*, does not reſt either on the grammatical conſtruction of the general account of the creation of the whole race

of men, in the firſt chapter; nor upon *theſe particular accounts* of *Adam*, in this chapter, as being the firſt progenitor of the *firſt and higheſt claſs*; but upon many other concurring paſſages in Holy Writ: though indeed the whole hiſtory contained in Sacred Writ is confined chiefly, and almoſt entirely, to the account of *him*, and of *his* deſcendants, from *whom* was to proceed, at laſt, born in the fleſh, in a direct, unmixed line of clear deſcent, (though deſcended from ſinners, as HE was to be the Redeemer of ſinners,) THE MESSIAH,—the CHRIST,—The Great—The Promiſed—and *The only Deliverer, and Reſtorer of All things.*

For, when *Adam* had by tranſgreſſion fallen from his high and bleſſed ſtate of pre-eminence;—fallen, by *not obſerving order*, and *obeying command*;—and juſt as any one of his poſterity, except the *Alone Deliverer*, not only undoubtedly would have done, if placed in the ſame ſituation, but undoubtedly, have done in ſome degree or other, as individuals *;—when

* *There is no man that ſinneth not.* 1 Kings, ch. viii. ver. 46.—*If we ſay we have no ſin, we deceive ourſelves, and the truth is not in us.* 1 John, chap. i. ver. 8.

If the Divine commands were but in any tolerable degree obſerved by the ſons of men; the earth would even *now*, in its own nature, ſoon become a Paradiſe.

Adam had by tranſgreſſion fallen, and was ſent forth to the *hitherto* uncultivated parts of the earth, with pain and labour to exerciſe his faculties, in procuring even the neceſſaries of life;—one of the firſt things we find is:

That having reared *two* ſons, *Cain*, and *Abel*,—the elder, the firſt-born, a man of mere earthly purſuits, did, through furious rage, and envy*, ſlay his humble, devout, and contemplative brother:—and when *Cain*, by the juſt judgement of God, was driven from the DIVINE PRESENCE, to wander, with all the terrors of a guilty conſcience, upon the face of the earth; that he was in the firſt place afraid† that *every one who found him ſhould ſlay him.*

And, when Almighty God had vouchſafed *to give him a ſign and token*, that he ſhould not be ſo ſlain, or, (as the words are I think improperly tranſlated,) *had ſet a mark upon him*‡; then, almoſt directly, we find him departing,

* Geneſis, ch. iv. ver. 8. † Chap. iv. ver. 14.

‡ The words are, Geneſis, ch. iv. ver. 15.

Καὶ ἔθετο Κύριος Ὁ ΘΕΟΣ σημεῖον τῷ Καΐν,—τὸ μὴ ἀνελεῖν αὐτὸν πάντα τὸν ευρίσκοντα αὐτόν.

Which may moſt literally be tranſlated,

*And* THE LORD GOD *placed before Cain* A TOKEN, (or *ſet before Cain a token,*) *that whoever met Cain,* (or *found Cain,*) *ſhould not ſlay him.*

The

and leaving his Father *Adam*, and his Mother, and *taking his Wife with him.*

And we then immediately read *, that *his wife bare him a ſon named Enoch.*

The meaning of which expreſſion may be ſtill better underſtood, by comparing it with *that* uſed in the demand of the Jews to *our Bleſſed Lord*, concerning His Divine Miſſion:

John, chap. ii. ver. 18.

Τί σημεῖον δεικνύεις ἡμῖν;

*What ſign ſheweſt thou unto us?*

It would be ridiculous to ſuppoſe that they wanted *a mark* to be viſible upon our Lord. What they aſked for, by uſing the word σημεῖον, plainly was *ſome ſign*, or *token*—ſome miracle, or *extraordinary appearance*, or ſound, as a proof of His Divine Authority.

And therefore, in the inſtance of *Cain*, the word σημεῖον ſeems evidently to mean ſome *extraordinary appearance* vouchſafed to *Cain*, as a confirmation of the promiſe, that he ſhould not be killed.

Juſt as it is ſaid, (Geneſis, chap. ix. ver. 13.) *the Bow was ſet in the cloud*, as *a token—a ſign—a mark*, to Noah, that there ſhould be no more univerſal deluge; in which paſſage the LXX uſe exactly the ſame mode of expreſſion:

Τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ,—καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ καὶ τῆς γῆς.

*I place my bow in the cloud,—and it ſhall be (a token) a ſign of the covenant between me and the earth.*

We ſhould moſt juſtly think it very odd, to have the interpretation,—that Almighty God ſet the bow in the clouds, as a *mark upon Noah.*

* Geneſis, ch. iv. ver. 17.

And not only ſo; but that he went forth *into the land of Nod, on the eaſt of Eden, and builded a city* *, (an undertaking that would require no ſmall number of perſons, of whatever conſtruction that city was;)—and that he *called the name of the city, after the name of his ſon, Enoch.*

Now, if there were no other perſons on the face of the earth, except *Adam* and *Eve*, and *their family*,—(even ſuppoſing them to have had any other intermediate children; for which ſuppoſition there is no ſort of authority in Scripture;)—where could *Cain* have met with his wife?—or where could he have met with perſons to aſſiſt him in building a city?—or to inhabit it?—Or who could the perſons be, whom he might be afraid would unexpectedly meet with him, after he had left Adam and his family, and ſlay him?

Theſe are queſtions which plain common ſenſe not only may aſk, but ought to aſk.

And the words uſed in the tranſlation of the LXX, render the queſtion ſtill more proper: for they imply, not merely that Cain built a city *after Enoch was born;* but that

* Geneſis, ch. iv. ver. 16, 17.

Cain

Cain *was actually building a City, at the time Enoch was born.*

The words are:

Chap. iv.

Ver. 16. Ἐξῆλθεν δὲ Κάϊν ἀπὸ προσώπου τοῦ ΘΕΟΥ, καὶ ᾤκησεν ἐν γῇ Ναὶδ κατέναντι Ἐδέν.

Ver. 17. Καὶ ἔγνω Κάϊν τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκεν τὸν Ἐνώχ· καὶ ἦν οἰκοδομῶν πόλιν, καὶ ἐπωνόμασεν τὴν πόλιν ἐπὶ τῳ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἐνώχ.

And may moſt literally be tranſlated:

Ver. 16. *And Cain went forth from the preſence of GOD, and dwelt in the land of Naid, oppoſite to Eden.*

Ver. 17. *And Cain knew his wife, and ſhe conceiving bare Enoch;—and he was building a city, and he named the city after the name of his ſon,—Enoch.*

To ſuppoſe that *Adam* had by this time a *numerous progeny*,—when Holy Scripture is totally ſilent about any ſuch matter, and even

names

names *Seth* as the *next* born,—is much more presumptuous, and is a taking much greater liberty of conjecture in the interpretation of Holy Writ, than to conclude that there were *other races* of men created, and existing:—concerning which Scripture is not *totally* silent, but gives strong and plain intimations.

And besides, if the wife of Cain, and those who accompanied him, and aided him to build his city, were sons and daughters of *Adam* and of *Eve*;—what must we think of them, or of any *such* persons?—who could leave their Father, and Mother, so justly sorrowing?—who could desert them, so unfeelingly?—and go forth, from them, *with the murderer;* to aid and assist *that murderer*, in preference to any attendance on them, to solace their sorrows?

The only just, and fair, and indeed almost the only rational conclusion must be,—that *Cain had debased his descent from Adam*,—and had already married into an inferior *cast*, or species of mankind,—and had joined himself to them.

And, if so;—they, and theirs, might be ready enough, and even ambitious to join him, and to go forth with him.

They

They might really and honeſtly find, (without any ideas of undue ſubordination, or oppreſſion, having ever yet exiſted in the world,) an advantage of a very ſubſtantial kind, in ſuch an union;—an advantage, leading them to hopes of improvement, both of their faculties, and of their ſituation.

And the hiſtory ſo far confirms ſuch ideas, that the *immediate deſcendants of Cain*, are reported to have been *the inventors*, or at leaſt teachers, of various valuable arts:—of *tent-making*, — of *muſick*, — of *extracting metals* from the earth,—and of *artificial works in braſs and iron**.

And here again it may be obſerved, that for *ſuch works* to be intereſting, and uſeful, there muſt have been more dwellers upon the face of the earth, than either the deſcendants of *Adam*, or of *Cain*, could amount to:—whilſt at the ſame time the very *name of a particular land*, *Naid*, (or *Nod*,) ſeems to intimate, that there muſt have been ſome previous inhabitants, to allow of its having any name at all.

To refer, once more, to the ideas of thoſe deſcendants from early Patriarchs, *the Bramins*, who have unqueſtionably, (though en-

* Geneſis, ch. iv. ver. 20, 21, 22.

*larged*

tangled with much corruption,) preſerved many moſt ancient and true patriarchal traditions; they would readily aſſent to the idea, that *Cain had debaſed himſelf by marrying into an inferior* CAST; and that therefore, he thenceforth went and lived with thoſe *inferior caſts.*

And truly the Holy Writings of *Moſes* ſpeak much the ſame language; not only in this inſtance, but in what follows:

For one of the next pieces of hiſtory we meet with therein, is,—that,

Geneſis, ch. vi.

Ver. 1. —*It came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them,*

Ver. 2. *That the ſons of God ſaw the daughters of men, that they were fair, (or pleaſant, and agreeable;) and they took them wives of all which they choſe.*

Now, *who the ſons of God were*, ſeems to be very evident *; —becauſe *Adam* is in Scripture called *a ſon of God*:—they were, therefore, we may conclude, the deſcendants di-

* Luke, chap. iii. ver. 38.

rectly

rectly from Adam, and of Seth;—of the original unadulterated family of the moſt excellent *claſs*, or *ſpecies*.

And this idea ſeems to be greatly confirmed, by what is ſo remarkably ſaid, concerning the birth of Seth,

Chap. v.

Ver. 3. —— that *Adam* begat *a Son*, IN HIS OWN *LIKENESS*, *after his* IMAGE.

— κατὰ τὴν εἰδέαν αὐτῦ, καὶ κατὰ τὴν εἰκόνα αὐτῦ.

Which is not ſaid on the birth of Cain.

This idea alſo is ſtill further confirmed, by what is ſaid concerning his birth, and that of his ſon *Enos:* in

Chap. iv.

Ver. 25. That *Eve* bare a ſon, *and called his name Seth:—for GOD, ſaid ſhe, hath appointed me another ſeed inſtead of Abel, whom Cain ſlew.*

Ver. 26. *And to Seth, to him alſo there was born a ſon; and he called his name Enos:—* THEN BEGAN MEN TO CALL UPON THE NAME OF THE LORD.

Or,

Or, as the Septuagint has it:

Ver. 26. Οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ.

Ver. 26. *This man entertained hope in calling upon* THE NAME OF THE LORD GOD, or, *that the Name of* THE LORD, THE GOD, *ſhould be called upon.*

Which expreſſes both *his* hope in the promiſe of GOD, concerning THE MESSIAH;—and alſo the diſtinguiſhing character, ſomewhat renewed in *Seth, and Enos*, of *the Sons of God.*—Whilſt at the ſame time, it may be obſerved, that in this verſe, the Septuagint, as well as our Tranſlation, calls theſe perſons by that very name of ANOTHER SEED, diſtinct from Cain, and IN LIEU OF ABEL, whom Cain ſlew—

Σπέρμα ἕτερον ἀντὶ Ἄβελ.

The Tranſlators of the Septuagint ſeem to have been ſo fully aware, that a ſuperior claſs of beings was intended to be deſcribed, as in contradiſtinction to the race of men in general, by the expreſſion in the ſecond verſe of the ſixth chapter,—that, inſtead of uſing the expreſſion *ſons of God*, they even tranſlate

the words, by using the expreſſion ἄγγελοι, *angels*;—which is ſometimes, though very rarely, uſed in other places to ſignify *Men of God*, or *Prophets*; as has been ſhewn in the preceding pages *.

The words of the LXX are:

Chap. vi.

Ver. 2. Ἰδόντες δὲ οἱ ἄγγελοι τοῦ Θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων, ὅτι καλαί εἰσιν, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο.

*And the Angels of God ſeeing* THE DAUGHTERS OF MEN *that they were pleaſant, took unto them wives of all whom they choſe.*

But though we may perceive, plainly enough, *who* theſe perſons, *the ſons of God*, were:—yet who were *the daughters of men?*—Certainly *not the daughters of Adam.* For if *Cain* himſelf married a daughter of Adam;—or if any of theſe now named were deſcended from any other imaginary daughters, or ſons of Adam, beſides *Cain*, and *Abel*, and *Seth*, they were undoubtedly as much deſerving of the appellation of *the daughters*

* Vol. I. p. 271, 272, 273, octavo edition, and p. 180, 181, quarto.

*of God*, in conſequence of their firſt father's title, and deſcription, as thoſe who are here called *the ſons of God*.

We muſt therefore conclude, they were the *daughters of the other various ſpecies, and claſſes of men*; who, whatever their colour, frame, or intellectual abilities were, might ſurely juſt as well appear *fair*, (or as the words more truly mean, *pleaſant*, and *agreeable*) in the eyes of ſome of the deſcendants of Seth, as it is too well known a negro girl ſometimes does, in the eyes of a Weſt India planter.

Hence, therefore, were produced thoſe deſcendants; who having the ferocity, or other violent diſpoſitions, and imperfections of their mothers conſtitutions, mixed with a ſufficient portion of the ingenuity, and ſuperior abilities of their fathers anceſtors,—unguided by the ſmall degree of Divine principle left in the world, fell from corruption to corruption, till their enormities produced that ſcene of confuſion, and diſorder, which rendered even the ſad cataſtrophe of the Flood a uſeful expedient *, in the diſpenſations of Divine Providence.

* There is a very extraordinary Diſcourſe of Mr. Mede's, concerning theſe perſons, which well deſerves to be conſulted.—See Mede's Works, page 31. Diſc. vii.

The Septuagint expreſsly ſays, that ſome of them at leaſt *were giants**,—or violent and oppreſſive men;—and ſeems to intimate, that *therefore* it was, that they were *renowned.*

We have here then an account, that as Cain had ſet the example of marrying out of his own proper *race*, or *caſt*; ſo it was followed afterwards by other deſcendants of *Adam and Eve*,—'till the whole race of mankind became in general mixed, in conſtitutional form; in a contrariety of endowments of body, and mind; in manners, in habits, and in impiety,—except *only* that part of the family of *Seth*, that was continued in a direct line down to *Noah.*

But as this *one* family of the higheſt *caſt*, continued *unmixed*;—ſo poſſibly might one or more of each of the different inferior *ſpecies*, or *caſts*,—even to the time of the Deluge.

We have here alſo a poſitive account of a

* The words of the Septuagint are, Geneſis, chap. vi. Ver. 4. Οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις·—καὶ μετ' ἐκεῖνο, ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ Θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων, καὶ ἐγεννῶσαν ἑαυτοῖς, ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος, οἱ ἄνθρωποι, οἱ ὀνομαστοί.

Ver. 4. *There were giants upon the earth in thoſe days:—and together with this, whenſoever the ſons of God went in unto the daughters of men, and they bare children to them, theſe were the giants who were from ancient time* (or *from the beginning*) *men who were renowned.*

race

*race* of men called *giants*;—clearly diſtinguiſhed, from the common claſſes,—and from the diſtinct race of *Adam*.

Thus far we have ſeen, therefore, that both common ſenſe, and the analogy of all the reſt of the Works of Creation, and the expreſs words and hiſtory of Holy Writ, teach us, that there were *ſeveral diſtinct ſpecies of men, from the Creation to the Flood*.

But the prejudices of education would perhaps teach us, that *here* the matter muſt reſt;—and that we can trace theſe *various ſpecies*, and *claſſes of mankind*, in the Sacred Writings, no further.

Such prejudices, however, might be removed, even by the excellent tranſlation of our own Engliſh Bible alone, as it ſtands without any comment.

For as therein we find, in the firſt part of the Book of Geneſis, *the particular circumſtances of hiſtory*, confined to what related merely to the firſt and higheſt *ſpecies*, or *claſs* of men; and the reſt mentioned only incidentally:—ſo in the ſucceeding part of the narration,—in what is related concerning the Univerſal Deluge, and its conſequences,—we have as to any *particular account*, only a detail of

the preſervation of *the uncorrupted branch of that firſt ſpecies, and claſs*; but yet others are there alſo referred to incidentally:—whilſt the hiſtory of the deſcendants of *Noah alone*, through ſucceſſive ages, is preſerved in Scripture; *merely becauſe, from that branch* was to deſcend, at laſt, *the* PROMISED MESSIAH, in, and by WHOM, *as in Adam all became ſubject to death, ſo at laſt all ſhould be made alive*; and by WHOM, the whole Scene of Creation, and the whole Work of GOD, ſhould *finally be finiſhed* *, *and perfected*.

In the particular hiſtory, then, of the preſervation of *the branch* from this *firſt claſs, and ſpecies of mankind*, we read, chap. vi. that Almighty God was pleaſed to inform Noah, how to build an Ark, for the preſervation of him-

* Perhaps the following paſſages in Scripture deſerve particularly to be conſidered even in this light:

Matth. ch. xix. ver. 28.
——— ch. xxv. ver. 21. 23.
Luke, ch. xii. ver. 42, 43, 44.
——— ch. xix. ver. 17.
John, ch. iv. ver. 34.
——— ch. v. ver. 36.
Acts, ch. iii. ver. 21.
Romans, ch. ix. ver. 28.
Galatians, ch. iii. ver. 16.
Epheſians, ch. iv. ver. 13.
Philipp. ch. iii. ver. 11, 12.
Coloſſians, ch. i. ver. 28.
Hebrews, ch. vii. ver. 19.
——— ch. xi. ver. 40.
——— ch. xii. ver. 2.
——— ch. xii. ver. 23.

ſelf,

ſelf, and his family, and of all kinds of animals that could poſſibly be fit or neceſſary, to ſtock and repleniſh the earth, with every *accuſtomed* animal; where-ever he, and his family, ſhould afterwards firſt find a dwelling.

And we may be aſſured, that of all *ſuch* animals as Noah had exiſting around him, of any ſort or kind; in any ſhape, or by any means within his reach; (which were, moſt probably, all the beſt known animals on the face of the earth;) that of them pairs of every denomination went into the ark, and were preſerved with him.

But can it be neceſſary to believe, that the *Kongouro* (for inſtance), or certain other ſtrange animals of Africa, and of America, were in the ark with Noah *?—or that *all the various*

* Neither can I be very eaſily perſuaded, that Noah preſerved *very noxious animals* with him in the ark:—ſuch as ſerpents, and toads, and moſt venomous ſnakes, of *ſuch* kinds as have never been met with in Armenia, Meſopotamia, Syria,—or indeed in any part of Aſia,—but merely either in North, or in South America,—or in Africa alone.

And if *they* were never in the ark,—and the only reaſon why they are now found where they do exiſt, is becauſe ſome few eſcaped the wreck of the deluge, by what the unthinking part of the world call *mere chance*, or

*various ſeeds* of plants, found in Africa, or in America, (not one of which was for ages found in *Aſia*, or *Europe*,) were preſerved in the ark?

It would be juſt as rational to ſuppoſe, that Noah's deſcendants would contrive to plant *thoſe* ſeeds in Africa itſelf, and America, *without preſerving one ſpecimen in Aſia, and Europe*; as to ſuppoſe, that *ſuch* animals ſhould be exterminated in Aſia, and Europe, and yet now be found wandering in New Holland,—or in America,—or in Africa.

Nor do the Divine Scriptures of Moſes imply any ſuch thing.

A Philoſopher, as well as a firm Believer in Holy Writ, will, *I am convinced*, find ſufficient reaſon to believe, even from appearances in the Natural World, that the deluge *was really univerſal*;—but not to believe, that abſolutely *all* men, or *all* animals periſhed by

*ſtrange accident*;—we may hence the better account for the curious fact, of ſuch reptiles, and miſchievous animals being found *more rarely on iſlands* than on the continent;—whilſt alſo they are never found in an aboriginal ſtate, on thoſe iſlands, which (from volcanic appearances) ſeem to have been the *lateſt* raiſed.—And whilſt it is well known, that, in *Ireland*, there were neither *toads*, nor *vipers*, till we, by way of experiment, ſome years ago, imported them.

the

the waters of the deluge, except Noah, and ſuch as were with him in the ark;—becauſe facts,—*unqueſtionable facts*, contradict ſuch ſuppoſition.—And becauſe the Holy Scriptures themſelves do not aſſert any ſuch thing.

The Holy Scripture ſays indeed, that after Noah was ſhut up in his ark,

Geneſis, ch. vii.

Ver. 21. ALL *fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and* EVERY *man.*

22. ALL *in whoſe noſtrils was the breath of life, of* ALL *that was in the dry land, died.*

23. *And* EVERY *living ſubſtance was deſtroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained alive, and they that were with him in the ark.*

And, unqueſtionably, theſe words, *all*, and *every*, ſo often uſed in the affirmative, in theſe verſes, both in the Greek, and in the Engliſh verſion, do appear at firſt ſight very ſtrong.

But if we attend carefully to the general

purport, and common uſe of theſe words, in other paſſages of Scripture, we ſhall find the great difficulty entirely removed;—and that it has been the prejudice of education alone, and the over-weening authority of thoſe who lived in dark ages of perſecution, that has caſt this ſtumbling-block in the way, and has riveted the error.

The turning over only of a very few more leaves in the ſame Divine Word of Truth, leads us to read, in the account given of the plagues in Egypt, *concerning the murrain* upon the cattle, that,

Exodus, ch. ix.

Ver. 6. ALL *the cattle of Egypt (or of the Egyptians) died.*

Ἐτελεύτησεν πάντα τὰ κτήνη τῶν Αἰγυπτίων.

But, to our great aſtoniſhment, after this, in the account of the very next plague, of the boil and blains, we read, that,

Ver. 9, 10. ——*it became a boil breaking forth with blains, upon man and* UPON BEAST *throughout* ALL *the land of Egypt.*

And

And again, in the ſtill more ſubſequent plague of hail, we read, that Moſes ſaid unto Pharaoh,

Ver. 19. *Send, therefore, now, and gather* THY CATTLE, *and all that thou haſt in the field; for upon every man,* AND BEAST *which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.*

Or, as it is in the Septuagint,

Ver. 19. Νῦν ἓν κατάσπευσον συναγαγεῖν τὰ κτήνη σε, καὶ ὅσα σοι εἰσὶν ἐν τῳ πεδίῳ· πάντες γὰρ οἱ ἄνθρωποι καὶ τὰ κτήνη ὅσα ἂν εὑρεθῇ ἐν τῳ πεδίῳ, καὶ μὴ εἰσέλθη εἰς οἰκίαν, πέση δὲ ἡ χάλαζα ἐπ' αὐτὰ, τελευτήσει.

Ver. 19. *Now therefore haſten to gather together your* CATTLE, *and whatſoever you have in the field: for all the men and all the* CATTLE *that ſhall be found in the field, and ſhall not enter into an houſe, (and) upon whom the hail ſhall fall, ſhall die.*

And,

And, in the end, with regard to the very laſt plague of all, we read, that,

Chap. xii.

Ver. 29. The Lord ſmote *all* the firſt born of *cattle*,—as well as the firſt born of the Egyptians themſelves.

The Septuagint has the words,

Exodus, ch. xii.

Ver. 29. Ἐγενήθη δὲ μεσούσης τῆς νυκτὸς, καὶ ΚΥΡΙΟΣ ἐπάταξεν πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἀπὸ πρωτοτόκου Φαραὼ τοῦ καθημένου ἐπὶ τοῦ θρόνου αὐτοῦ, καὶ ἕως πρωτοτόκου τῆς αἰχμαλωτίδος τῆς ἐν τῷ λάκκῳ, καὶ πᾶν πρωτότοκον κτήνους.

Ver. 29. *And it came to paſs in the middle of the night, and* THE LORD *ſlew all the firſt born in the land of Egypt, from the firſt born of Pharaoh who ſat upon the throne, and even to the firſt born of the captive that was in the dungeon; and all the firſt born of cattle.*

Now, any plain and uninformed mind conceiving

ceiving the words *all*, and *every*, to have really the meaning *of univerſality*, too uſually aſſigned to them by tranſlators, may fairly be ſurpriſed at this account, and aſk,—if *all the cattle* of Egypt died by the murrain, where were *thoſe* found, that were affected by the boil and blains?—and that were afterwards alſo deſtroyed by the hail?—And ſtill more, where were thoſe found, after theſe two univerſal deſtructions, who periſhed at laſt, at the time of the deſtruction of the *firſt born of all the cattle?*

And the ſame plain mind might ſoon fairly conclude, even from the Engliſh tranſlation, that *therefore*, the word *all* was by no means here intended to ſignify *every individual beaſt*;—but that it only ſignified, that the cattle were *in general, and almoſt univerſally*, ſubject to the plague of murrain.

And if ſo; it will, to the ſame plain mind, be as clearly manifeſt, that the ſame word *(all)*, uſed with regard to the deluge, was indeed meant to imply no more, *than ſuch general, and almoſt univerſal deſtruction*;—and was intended merely to imply, that all men and beaſts, in general, in all parts of the earth, were affected by the deluge; and were *univerſally* ſubject to be deſtroyed by it;—and did

nearly

nearly entirely periſh;—though ſome might eſcape, on floating trees, or timber; or on the ſummits of mountains, (from which the water *ſoon* flowed off;) or by other extraordinary means;—as men ſometimes eſcape, and are preſerved, from a wreck at ſea.

Thus the matter reſts, according to the plain dictates of common ſenſe, and even on reading merely the Engliſh tranſlation of the Bible.

But if we look into the Septuagint, the matter appears ſtill clearer: for *there* we not only find the words which are tranſlated both in Geneſis and Exodus, (*all* and *every*,) in the paſſages referred to, almoſt uniformly rendered by the Greek words—πᾶς, πᾶσα, πᾶν, in all its caſes and genders; which word we find, from the obſervations of H. Stevens, and others, has in many inſtances a very lax ſignification *: but we moreover diſcover, that the

* There are many inſtances of this lax uſe of the word —*all*—in the Holy Scriptures, as well as in profane writers;—and particularly one in the Second Book of *Samuel*, which preciſely ſhews that it is often uſed with an intended exception, and limitation:—for we read,

Chap. viii.

Ver. 4. *And David houghed* ALL *the chariot horſes, but reſerved of them for an hundred chariots.*

 Or,

the laſt verſe (ver. 23.) is in our Engliſh verſion not accurately tranſlated;—for the meaning plainly is,—not that *Noah* ONLY *remained*

Or, as the Septuagint has it:

Ver. 4. Καὶ παρέλυσεν Δαυὶδ πάντα τὰ ἅρματα, καὶ ὑπελείπετο αὐτῷ ἐξ ἀυτῶν ἑκατὸν ἅρμάτα.

Ver. 4. *And David diſabled* (*or broke*) ALL *the chariots, and left over and above unto himſelf an hundred chariots.*

So again, concerning the ſlaughter of the army of the Aſſyrians, by ſudden death, (whether by the *dire hot wind*, or otherwiſe,) we read, both in the Book of Kings, and in the Book of the Prophecy of Iſaiah, a deſcription, that ſhews the word—*all*—meant only the greater part of the army;—namely, 185,000.—And we have it intimated, in the very next verſe, that Sennacherib returned with the reſt to Nineveh.

And it perhaps deſerves to be noticed, that the manner of expreſſion in the Septuagint has even more energy than in our tranſlation:

2 Kings, chap. xix.

Ver. 35. Καὶ ὠρθρισαν το πρωὶ, καὶ ἰδὲ πάντες σώματα νεκρά.

Ver. 35. *And they aroſe early in the morning;—and behold, all dead corpſes.*

With a ſomewhat ſimilar kind of lax meaning of the word, we find *Demoſthenes*, and *Xenophon*, and *Pindar*, uſing the expreſſions πάντα ποιεῖν, or πάντα πράτλειν—to *do all things*,—or to *perform all things*; as meaning only prodigiouſly great endeavours, or operations. H. Stevens, tom. iii. p. 46.

*alive*,

*alive, and they that were with him in the ark;* —but merely, that *Noah, and they that were with him in the ark, were left* SOLITARY, *and* DISJOINED *from any others.*

The words are,

Geneſis, chap. vii.

Ver. 21. Καὶ ἀπέθανεν πᾶσα σὰρξ κινεμένη ἐπὶ τῆς γῆς, τῶν πετεινῶν, καὶ τῶν κτηνῶν, καὶ τῶν θηρίων, καὶ πᾶν ἑρπετὸν κινέμενον ἐπὶ τῆς γῆς, καὶ πᾶς ἄνθρωπος.

22. Καὶ πάντα ὅσα ἔχει πνοὴν ζωῆς, καὶ πᾶς ὅς ἦν* ἐπὶ τῆς ξηρᾶς ἀπέθανεν.

23. Καὶ ἐξήλειψεν πᾶν τὸ ἀνάστημα, ὃ ἦν ἐπὶ προσώπε πάσης† τῆς γῆς, ἀπὸ ἀνθρώπε ἕως κτήνες, καὶ ἑρπετῶν καὶ τῶν πετεινῶν τε ἀρανε, καὶ ἐξηλείφθησαν‡ ἀπὸ τῆς γῆς· καὶ καλελείφθη μόνος Νῶε, καὶ οἱ μετ' ἀυτε ἐν τῇ κιβωτῳ.

* The Vatican copy has ὃ ἦν, *every thing that was*, verſe 22.

† The Vatican copy omits the word πασης, *all*, or *the whole*, in verſe 23.

‡ The Vatican copy has ἐξηλείφησαν inſtead of ἐξηλείφθησαν, ver. 23.

Ver.

Ver. 21. *And all flesh died that moved upon the earth, of fowl and of cattle, and of wild beasts, and every creeping moving thing upon the earth, and every man.*

22. *And all things that had the breath of life;—and every one that was upon the* DRY *land* died.*

23. *And every thing that reared its head, that was upon the face of the whole earth, was done away: from man even to cattle; and of creeping things, and of the fowls of the heaven;—and they were blotted out from the earth: and Noah was left alone, (or solitary,) and they that were with him in the ark.*

We are, therefore, on a fair consideration and investigation of the whole account, surely at liberty to conclude, that whilst this one branch *of the principal and highest race of mankind*, was preserved in the ark, by this special interposition, and direction of Divine Providence, which is so fully recorded; that

* It ought not to pass unnoticed, that even this expression leaves a possibility of others being *floating* by some strange means or other; at the same time that Noah was, by immediate Divine admonition, so wonderfully preserved in the ark.

ſome few other human beings, the deſcendants of the other *Claſſes*, or *Species*, of the firſt created men, might be preſerved here and there, by the direction, and permiſſion of Almighty Wiſdom;—and by ſuch providential means of deliverance, as are in general called *fortunate accidents*.

And that this really was the fact, is plainly intimated by other following paſſages of Holy Writ; which do not leave the matter to reſt on mere ſurmiſe.

For the ſame Divine Hiſtorian, *Moſes*, in the Book of Deuteronomy, tells us, concerning the land of *Moab*;

Chap. ii.

Ver. 10. *That the* EMIMS *dwelt therein in times paſt.*

11. *Which alſo were accounted* GIANTS, *as the Anakims, but the Moabites call them Emims.*

12. And that *the* HORIMS *alſo dwelt in Seir before time, but the children of Eſau ſucceeded them, when they had deſtroyed them from before them.*

And that the land of the Children of Ammon—

Ver.

Ver. 20. —*that alſo was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them* ZAMZUMMIMS;

21. *A people great, and many, and tall as the Anakims.*

And that as to the AVIMS,

Ver. 23. *The* AVIMS, *which dwelt in Hazarim, even into Azzah; the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.*

The Septuagint calls them Ραφαειμ, or *Rephaims.*

And theſe *Rephaims* were once before mentioned in the 14th chapter of Geneſis, ver. 5, where alſo are mentioned the *Emims*; as are the *Horims* in verſe 6: and it is very remarkable, that *there* the tranſlation of the LXX expreſsly calls them τους γιγαντας, *the Giants.*

But when we come to ſearch the genealogy of the deſcendants of Noah, for the names of all theſe people who are ſaid to have thus lived *in paſt times*, and *in old times*; and are therefore the *moſt likely* of all others to have been mentioned amongſt the immediate de-

ſcendants of the Patriarchs preſerved in the ark; we do not, from one end to the other of the preciſe recital in the 10th chapter of Geneſis, find the leaſt mention of them;—or even of any *names* of any anceſtors, that could have the leaſt affinity to them:—and therefore we cannot poſſibly conclude, that *they* were deſcended from any of thoſe families, or were at all the deſcendants of *Noah*.

And we are then, afterwards, confirmed ſtill more in the idea, that neither the *Emims*, nor the *Zamzummims* were deſcendants of *Noah*; —becauſe we are, in the ſame chapter of Deuteronomy, expreſsly told, that *they* were accounted *Giants*, which is the very name that is given to the joint offspring of the Sons of God, and of the Daughters of Men, mentioned in the ſixth chapter of Geneſis, not one of whom we may be aſſured were in the ark.

We have therefore here, as plain an intimation as can be given, that *even in the neighbourhood of Syria, and of Armenia*, there were found, in very early ages, *a race of men*, of different denominations; who were preſerved from the general wreck of the deluge; though

though not by means of the ark:—and although not deſcended from Noah.

And if *here*, they were ſo preſerved; in countries ſo near to that where the ark itſelf reſted; how much rather might ſcattered remains of the various *ſpecies*, and *caſts* of mankind at large, be found, in more remote parts of the earth?

From *ſuch*, it is much more eaſy to apprehend, human beings were deſcended of *ſo* totally different formations, complexions, and intellectual abilities, as the *Eſkimaux Indians*, —the *Lank-haired American Indians*,—the *Patagonian Giants*,—the *New Zealanders*,—and certain others, *inhabitants of ſome of the South Sea* Iſlands,—and the *African Negroes*;—than to ſuppoſe, contrary to all known experience, that change of climate could produce any ſuch wonderful alteration in the human frame *.

The

* There are ſome other diſtinctions alſo, both of body and mind, that are but little thought of, or attended to; and yet are ſo decided, and ſo almoſt conſtantly hereditary, that they induce a ſtrong ſuſpicion of being owing to ſome diſtinct origin. And it is rather ſingular, that this circumſtance ſhould have been ſo little conſidered, or attended to, with regard to the human race; when the ſportſman is ſometimes ſo nice in tracing the deſcent of

The deſcendants of an Engliſhman in North America, of a Spaniard in Peru, of a Dutchman in Guiana, or of a Portugueſe, or Engliſhman in Africa, ſtill remain very nearly of the ſame kind of temperament and conſtitution with their forefathers; except in inſtances where there have been matrimonial, or other connections with the Indians, and Negroes.

The fact, therefore, ſeems to have been:—that there were indeed, originally, *different races* * *of human beings* upon earth;—ſome of whoſe

his poor dog;—and when ſuch nice diſtinction of pedigree, upon *natural grounds*, is well known to be attended to in the breed of horſes;—the animal that, in his natural conſtitution, the neareſt reſembles man.

* It is very poſſible to conceive, that if man had not fallen from his firſt eſtate, an whole race of human beings, conſiſting of ſeveral *different original ſpecies*, of different powers and faculties, might have been much more happy in conſequence of the mutual aid and aſſiſtance afforded by means of that very difference, than if they all had exiſted with perfect equality;—for even the lower ſpecies might, in conſequence of that very difference, have received *more* enjoyment than they could have done in any ſtate of exiſtence, where there was no ſuch diſtinction.

Even in the preſent diſturbed, and deranged ſtate of things, conſequent upon the firſt tranſgreſſion; yet we find the different ranks and orders of ſociety beneficial.

How

whoſe deſcendants remain diſtinct to this very hour, in various regions, both near to us, and far off—though none of their progenitors were ever in the ark;—juſt as certain animals, and plants, and trees, remain, whoſe kind of ſeeds were never in the ark with Noah.

And the whole of the Divine Moſaical account ſeems to lead us to admit this concluſion, rather than to adopt *that*, ſo commonly

How much more comfortably has a man his ſubſiſtence, by living, in a well-ordered cultivated country, (even as *a ſervant*,) in an honeſt ſober family, where he is well fed, and well treated! than any one could be by living at large, and in total independence, in any rude and ſavage country, where his pittance of ſubſiſtence, at beſt, would neceſſarily depend, even on much more exertions than are at all required of him, in ſuch a well-cultivated country in any lot of life?—and where he muſt, indeed, if he eats any bread at all, eat it moſt literally with the ſweat of his brow!

Perhaps it may, without impropriety, be even ſuggeſted, that there was ſome ſort of diſtant alluſion to the original great diviſions of the claſſes of the human race by their deſcent from different firſt parents, both in the remarkable appointed diviſion of the *twelve Tribes* of Iſrael, and in the appointment of *twelve Apoſtles*.—It cannot eſcape the attention of the curious, that, in order to preſerve the number of twelve tribes, the tribe of Joſeph had been prophetically divided into *two*, (thoſe of Ephraim, and Manaſſeh,) before the tribe of *Levi* was called to the Prieſthood, and taken from the reſt.

received; which has too often given occaſion to the blaſphemer to blaſpheme.

But whilſt we admit this concluſion, it certainly ſeems alſo to appear, from every circumſtance of hiſtory which we are acquainted with, that by means of the preſervation *alone* of the *ſacred race*, and divinely-inſtructed family of *Noah* in the ark, was indeed preſerved the knowledge of ſuch of the Divine arts of cultivation, and of adornment in Paradiſe, as at all remained known to the minds of men.

All that was moſt valuable, and needful for the preſervation, and well-being of mankind, we may be aſſured was preſerved with the uncorrupted deſcendants of *Seth*, in the ark:—but the reſt, both men, and animals, and plants, and trees, we may, without deviating from the high authority of Holy Writ, venture to conclude were left, in the great cruſh, and overwhelming of the old world, to ſhift for themſelves; if ſuch an expreſſion, for want of a better, may be allowed to be made uſe of, with regard to ſo tremendous an event, where the uſual gracious protection of THE ALMIGHTY was, for a time, withdrawn from the human race in general.

Theſe

Theſe ideas, concerning the creation of different ſpecies of the race of mankind, ſeem moſt conſonant with many of the moſt remarkable expreſſions in the Sacred Writings.

And they ſurely add more energy to thoſe words of the *Son of Sirach*,

Eccleſiaſticus, chap. xlix.

Ver. 16. *Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.*

Ver. 16.

Σὴμ καὶ Σὴθ ἐν ἀνθρώποις ἐδοξάσθησαν, καὶ ὑπὲρ πᾶν ζῶον ἐν τῇ κτίσει Ἀδάμ.

And by admitting this plain, unbiaſſed interpretation of Scripture, by means of fair tranſlation;—and by allowing one part of Holy Writ to elucidate another;—and the faithful and true pages of the whole Bible itſelf to form the comment upon what is written in any particular part; we take away at once all grounds for thoſe taunting ſcoffs, and mockings of blaſphemers, that have been the diſgrace of all ages;—we remove many of the difficul-

difficulties of the natural hiſtorian, with regard to the univerſal deluge;—and we ſhall find that, beſides all this, we obtain more light, with regard to ſome of the moſt intereſting and bleſſed diſpenſations of the Goſpel.

For hence we may perceive the more forcible energy, and a ſtill more enlarged meaning, of thoſe words in the very beginning of the Goſpel of St. John, the Beloved Diſciple.

John, chap. i.

Ver. 11. *He came unto His own, and His own received Him not.*

12. *But as many as received HIM, to them gave He power to become,*

What?

*Power to become the Sons of God.*

τέκνα ΘΕΟΥ γενέσθαι.

*Power to become*, in a more advanced degree, *what* ADAM *was created for*;—and what Adam, and his direct deſcendants, would ever have been, if ſin had not entered into the world;—*Heads, and Leaders, of a New Creation*;—the bleſſed means of diſpenſing the

the nobleſt GIFTS OF GOD to others;—the Inſtructors,—Guides,—and Rulers of myriads of happy beings.

Hence a ſtill further meaning may be added, even to thoſe energetic words, with regard to the reſurrection of the body:

1 Corinthians, chap. xv.

Ver. 22. *As in Adam all die, even ſo in CHRIST ſhall all be made alive.*

23. *But every man in his own order:—CHRIST the firſt fruits,—afterwards they that are Chriſt's at His coming.*

Ver. 22. Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ ΧΡΙΣΤΩ̃ πάντες ζωοποιηθήσονται.

23. Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι, ἀπαρχὴ ΧΡΙΣΤῸΣ, ἔπειτα οἱ ΧΡΙΣΤΟ̃Υ, ἐν τῇ παρουσίᾳ αὐτου.

For they ſeem to import, that whatſoever was deranged by Adam's tranſgreſſion, and by the ſubſequent ſins of his poſterity, ſhould all be reſtored, and ſet right, in every reſpect, together with ſtill more bleſſed advantages added, on the renovation of all things by

CHRIST, THE MESSIAH:—and that, a *new* order of beings, from amongſt men, ſhould be raiſed up, not only in point of time *before* others,—but alſo to ſupply, and more than to ſupply, whatever benefit could have been derived even from *any uncorrupt* deſcendants of the firſt of men, if they had remained without tranſgreſſion, in their proper firſt ordained ſtate of high abilities, and pre-eminent uſefulneſs.

*A new* order of beings,—who, according to our Lord's expreſſion, ſhould be the *firſt of all*,—and *the ſervants of all*,

Matthew, chap. xx.

Ver. 26. ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσω ὑμῶν Διάκονος.

27. Καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσω ὑμῶν δοῦλος.

28. Ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι.

Ver. 26. *Whoever will be great amongſt you, let him be one that miniſtreth unto you.*

27. *And whoever will* BE FIRST *among you, let him be your ſervant.*

28. *Even*

28. *Even as the* SON OF MAN *came not to be miniſtred unto, but to miniſter* *.

And according to what is ſaid even of the *Holy Angels*, unto whom our Lord declares, thoſe who are partakers of the reſurrection ſhall be like,—exceedingly uſeful unto others.

Hebrews, chap. i.

Ver. 14. Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τὸς μέλλοντας κληρονομεῖν σωτηρίαν;

Ver. 14. *Are they not all Miniſtring Spirits, ſent forth for the purpoſe of miniſtring, (or being ſerviceable,) on account of thoſe who are about to inherit ſalvation?*

To this great and Divine Miniſtration, and glorious uſefulneſs, thoſe who obtain to be *the Servants of the MESSIAH*, and to be partakers of the firſt reſurrection, will in like manner (according to the intimations in Holy Scripture) be called—*for the benefit of others*, —by HIM who reſtoreth all things.

* See alſo Mark, chap. ix. ver. 35. chap. x. ver. 43, 44, 45.

Hence,

Hence, therefore, we may alſo ſtill better underſtand thoſe words of the great Apoſtles *St. John*, and *St. Paul*.

1 John, ch. iii.

Ver. 1. Ἰδε[ῖ]ε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν.

Ver. 1. *See (conſider well) what love* THE FATHER *hath beſtowed upon us;—that we ſhould be called* SONS OF GOD.

Romans, chap. viii.

Ver. 14. Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ.

Ver. 14. *For as many as are led by the Spirit of GOD, they are* SONS OF GOD.

And concerning *them* we are told, that

Ver. 19. Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχε[ται].

Ver. 19. —— *the earneſt (anxious) expectation of the creation, waiteth for the manifeſtation of* THE SONS OF GOD.

Which

Which words ſeem moſt plainly to imply, that the whole great work of creation, and all things that are made on earth, wait, as to their final perfecting, for the bleſſed time, when thoſe beings, from amongſt the ſons of men, who ſhall attain unto the high privilege of being called *the Sons of God*, ſhall finally be fitly prepared for entering upon their high office, to be indeed *a bleſſing to all others.*

Hence alſo thoſe other words have more energy:

2 Peter, chap. i.

Ver. 10. Σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι.

Ver. 10. *Uſe earneſt endeavours to make your calling and election ſure* (or *firm*).

And thoſe of St. Paul:

Philippians, chap. iii.

Ver. 14. Κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

Ver. 14. *I preſs forward towards the mark,*

*in*

*in order to obtain the prize of the high calling of God in Chriſt Jeſus, (The Anointed Lord.)*

And hence we may underſtand, ſtill more clearly, the real import of the expreſſions ſo often uſed in Holy Scripture, concerning *the Elect*;—and may perceive (as has been already intimated in the preceding volumes,) that *they* are declared in Holy Scripture to be ſo *called*, and *elected*,—not (as has often been miſtakenly apprehended) in diſparagement of others, and to condemn others;—but, of the infinite wiſdom, and goodneſs of God, to make myriads of others the more happy, and to be everlaſtingly beneficial to them.

And in perfect conſiſtency with this idea, we are informed, that when the bleſſed reſtoration, and conſummation of all things, ſhall take place; it is even *to begin* by *Our Lord's* ſending His Holy Angels, on His ſecond coming in glory, in the firſt inſtance to gather together *His elect*.

Matthew, chap. xxiv.

Ver. 31. —ἀποςελεῖ τὺς ἀἰγέλυς αὐτῦ μετὰ σάλπιγγος φωνῆς μεγάλης.—Καὶ ἐπισυναξυσι

συνάξουσι τὸς ἐκλεκτὸς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

*He ſhall ſend His Angels with a Trumpet of great ſound,—and they ſhall gather* THOSE THAT ARE HIS ELECT, *from the four winds, from one end of the heavens to the other.*

*Theſe Elect*, we are expreſsly told, ſhall *judge the world*; and be uſeful in the arrangement of all things.

*Know ye not*, (ſays the Apoſtle,) *that holy men ſhall judge the world?*

1 Corinthians, chap. vi.

Ver. 2. Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι;

And ſurely, whilſt the word *judging*, implies not merely *ſitting in judgement*, for acquittal and commendation, or for condemnation;—but even more properly *ruling*, and governing;—as *Moſes*, and as *Samuel judged Iſrael*;—ſo the very parable of the *Talents*,

ſeems to inform us, that truſt and confidence of this very kind ſhall be placed in thoſe, who ſhall have been found faithful.

Luke, chap. xix.

Ver. 17. Ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

Ver. 17. *Have thou authority over ten cities.*

Ver. 19. Σὺ γίνου ἐπάνω πέντε πόλεων.

Ver. 19. *Be thou over five cities.*

And Matthew, chap. xxv.

Ver. 21. 23. Ἐπὶ πολλῶν σε καταστήσω.

Ver. 21. 23. *I will make thee Ruler over many things.*

are not words of ſlight import;—or to have their true meaning done away, by any ſubterfuges, concerning mere parabolical expreſſions whatſoever,—any more than thoſe words at the end of the prophecy revealed to Daniel;

Chap.

Chap. xii.

Ver. 13. Καὶ ἀναπάυση καὶ ἀναςήση εἰς τὸν κλῆρόν σε, εἰς συντέλειαν ἡμερῶν.

Ver. 13. *And thou ſhalt reſt; and ſhalt riſe again unto thy lot, at the perfecting of the days.*

Or, as our tranſlation has it, which indeed is juſt to the ſame purport,

Ver. 13. *Thou ſhalt reſt, and ſtand in thy lot at the end of the days.*

Both the one and the other plainly relate to the *times of reſtitution of all things*, ſpoken of by the Apoſtle; when he ſays concerning Our *Bleſſed Lord, THE MESSIAH,*

Acts, chap. iii.

Ver. 21. Ὃν δεῖ ὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταςάσεως πάντων.

Ver. 21. *WHOM the heaven muſt indeed receive, until the times of the reſtitution of all things.*

And to thoſe ſame times unqueſtionably do

thoſe other words in the prophecy of Daniel relate;—and even ſtill more plainly in the words of the Septuagint:

Chap. xii.

Ver. 2. Καὶ πολλοὶ τῶν καθευδόντων ἐν γῆς χώματι εγερθήσονται, οὗτοι εἰς ζωὴν αἰώνιον, καὶ οὗτοι εἰς ὀνειδισμὸν καὶ εἰς αἰσχύνην αἰώνιον.

3. Καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος, καὶ ἀπὸ τῶν δικαίων τῶν πολλῶν ὡς οἱ ἀστέρες εἰς τὸν αἰῶνας, καὶ ἔτι*.

Ver. 2. *And many of thoſe that ſleep in the duſt of the earth ſhall be raiſed up;—ſome to aionian life;—and ſome to aionian diſgrace and ſhame.*

3 *And they that underſtand ſhall ſhine forth as the brightneſs of the firmament;—and many of the righteous, (or of the juſtified †,) as the*

* It is very remarkable, that to deſcribe *eternity*, καὶ ἔτι,—even more than for the *aions*, is an expreſſion here introduced.

† This ſeems, in a great many paſſages of Holy

*the ſtars, through the aions, and ſtill further beyond.*

Our tranſlation has the words, however, with great energy:

Ver. 2. *And many of them that ſleep in the duſt of the earth ſhall awake;—ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.*

3. *And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever.*

Where we have a tacit intimation, that as one ſtar differeth from another ſtar in glory, ſo the Divine advantages beſtowed on the partakers of the bleſſed reſurrection ſhall differ.—An intimation exactly conſiſtent with the words of the Apoſtle, in that intereſting part of his Epiſtle to the Corinthians:

Scripture, to be the true purport of the word δικαιος, *the righteous*.—It may be added,—that, in any other ſenſe, there is *none righteous, no not one*; except HIM through *whom* juſtification was obtained for *Abraham*, and *Daniel*, and for all. Romans, chap. iii. ver. 10. chap. iv. ver. 3.

1 Corinthians, chap. xv.

Ver. 41. Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· — ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

42. Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν.

Ver. 41. *There is one (degree of) glory of the Sun, another (degree of) glory of the Moon, and another (degree of) glory of the Stars: for one ſtar differeth from another ſtar in glory.*

42. *So alſo is the reſurrection of the dead.*

Whilſt in another Epiſtle we are inſtructed, that there will be *a priority of time* in the raiſing of the Servants of God to life,—as well as a diſtinction of *claſs*, and *eminent uſefulneſs*.

1 Theſſalonians, chap. iv.

Ver. 16. Οἱ νεκροὶ ἐν Χριστῷ, ἀναστήσονται πρῶτον.

Ver. 16. *The dead in Chriſt ſhall riſe* FIRST.

Nor ought the words of the Book of Wiſdom

dom * to be forgotten, wherein the very expreſſion of the *Sons of GOD*, is introduced:

Chap. iii.

Ver. 1. Δικαίων δὲ ψυχαὶ ἐν χειρὶ Θεοῦ,
καὶ ὀ μὴ ἅψηται αὐτῶν βάσανος.
2. Ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων τεθνάναι,
καὶ ελογίσθη κάκωσις ἡ ἔξοδος αὐτῶν.
3. Καὶ ἡ ἀφ' ἡμῶν πορεία σύντριμμα.
Οἱ δὲ εἰσιν ἐν εἰρήνῃ.
7. Καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσιν,
καὶ ὡς σπινθῆρες ἐν καλαμῃ διαδραμοῦνται·
8. Κρινοῦσιν ἔθνη, καὶ κρατήσουσιν λαῶν.
καὶ βασιλεύσει αὐτῶν Κύριος εἰς τοὺς αἰῶνας.

* As the faith and hope of *Abraham*, was on THE MESSIAH,—and was in reality true Chriſtian faith, and hope;—ſo alſo was that of all the *Prophets*, and *Wiſe Men*, whoſe writings are preſerved in the Sacred Volume of Holy Writ.

Chap. v.

Ver. 1. Τοτε στήσεται ἐν παῤῥησίᾳ πολλῇ
ὁ δίκαιος
κατὰ πρόσωπον τῶν θλιψάντων
αὐτον,
καὶ τῶν ἀθετούντων τὸς πόνος
αὐτῦ.
5, Πῶς κατελογίσθη ἐν υἱοῖς Θεῦ,
καὶ ἐν ἁγίοις ὁ κλῆρος αὐτῦ ἐστιν;

Chap. iii.

Ver. 1. *But the ſouls of the righteous are in the hand of GOD;*
*And there ſhall no torment touch them.*
2. *In the ſight of the unwiſe they ſeemed to die;*
*And their departure was eſteemed an affliction;*
3. *And their going from us to be utter deſtruction:*
*But they are in peace.*
7. *And in the time of their viſitation they ſhall ſhine,*
*And like the brightneſs of fire in the ſtubble, ſhall paſs to and fro.*

Ver. 8.

Ver. 8. *They ſhall judge nations,—and have dominion over people* *.
*And their* LORD *ſhall reign through the aions.*

Chap. v.

Ver. 1. *Then ſhall the righteous ſtand, with great boldneſs,*
*Before the face of ſuch as afflicted him,*
*And made no account of his labours.*
5. *How is he numbered among the* SONS OF GOD!
*And* HIS LOT *is among the* HOLY ONES.

And the whole idea of the Great Bleſſing to enſue, from the raiſing up of *a Claſs, and Order of beings*, from amongſt thoſe of the *human race*, to ſupply, and more than to ſupply the benefits that might ever have accrued from the aid and ſuperintendency of an *uncorrupted race* of deſcendants from *Adam*, if there had been no tranſgreſſion, ſeems to be confirmed, and even directly pointed at, by thoſe words

* *Thoſe nations, and thoſe people*, cannot be theſe *righteous and holy perſons themſelves*,—and therefore muſt conſiſt of multitudes of *human beings* who are not advanced to that *high claſs*.

of the prophecy of *Iſaiah*, reſpecting the latter days;—where he is ſpeaking concerning the *final reſtoration of Iſrael* to their *own land*, as being connected, and even contemporary with the near approach of the *final reſtitution of all things*;—and where he even begins that part of his moſt Divine Prophecy, by declaring, that *others* ſhould be called to the high office and ſervice of being *God's Elect*, beſides the *Jews*;—that *both* ſhould be known to the world in a new manner, and by a *different name* from the ancient one;—that yet *Jeruſalem* itſelf ſhould again proſper;—and that the *Elect of God* ſhould long enjoy the fruit of their labours.

The outlines of this intereſting prophecy, ſo perfectly conſiſtent with all the reſt of *Iſaiah*'s prophecies, are contained in theſe few words, in our excellent tranſlation;

Chap. lxv.

Ver. 1. *I am ſought of them that aſked not for me;—I am found of them that ſought me not;—I ſaid, Behold me!—Behold me!—unto a people that was not called by my NAME.*

9. *And I will bring forth a Seed out of Jacob, and out of* JUDAH *an Inheritor of my*

6 *mountains:*

*mountains :—and* MINE ELECT *ſhall inherit it, and my ſervants ſhall dwell there.*

15. *And ye ſhall leave your name for a curſe unto my choſen :—for THE LORD GOD ſhall ſlay thee, and call His ſervants by another name.*

17. *For behold I create new heavens, and a new earth.*

18. *But be ye glad and rejoice for ever in that which I create :—for behold I create* JERUSALEM *a rejoicing, and her people a joy.*

19. *And I will rejoice in Jeruſalem, and joy in my people :*

21. *And they ſhall build houſes, and inhabit them ;—and they ſhall plant vineyards, and eat the fruit of them.*

22. *They ſhall not build, and another inhabit ;—they ſhall not plant, and another eat ;—for as the days of a tree* (that plainly is,—*continually flouriſhing*) *are the days of my people,—and* MINE ELECT *ſhall long enjoy the work of their hands.*

23. *They ſhall not labour in vain,—nor bring forth for trouble.*

In the tranſlation of the LXX the words are ſtill more explicit, and ſtill more plainly refer to the final renovation of all things.

Chap.

Chap. lxv.

Ver. 1. Ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν,—εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν· —εἶπα, ἰδού εἰμι,—ἰδού εἰμι, τῳ ἔθνει, οἵτινες οὐκ ἐκάλεσαν τὸ ὄνομά μου.

9. Καὶ ἐξάξω τὸ ἐξ Ἰακὼβ σπέρμα, καὶ τὸ ἐξ Ἰούδα, καὶ κληρονομήσει τὸ ὄρος τὸ ἅγιόν μου, καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου, καὶ οἱ δοῦλοί μου, κατοικήσουσιν ἐκεῖ.

15. Καταλείψετε γὰρ τὸ ὄνομα ὑμῶν εἰς ὠλησμονὴν τοις ἐκλεκτοὶς μου, ὑμᾶς δὲ ἀνελεῖ Κύριος Ὁ ΘΕΟΣ,—τοῖς δὲ δουλεύσιν αὐτῳ κληθήσεται ὄνομα καινὸν.

17. Ἔσαι γὰρ ὁ οὐρανὸς καινὸς, καὶ ἡ γῆ καινὴ,

18. ἀλλ' εὐφροσύνην καὶ ἀγαλλίαμα εὑρήσουσιν ἐν αὐτῇ, ὅσα ἐγὼ κτίζω·—ὅτι ἰδοὺ ἐγὼ ποιῶ τὴν Ἱερουσαλὴμ ἀγαλλίαμα, καὶ τὸν λαόν μου εὐφροσύνην.

19. Καὶ ἀγαλλιάσομαι ἐπὶ Ἱερουσαλὴμ, καὶ εὐφρανθήσομαι ἐπὶ τῳ λαῷ μου.

21. Καὶ οἰκοδομήσουσιν οἰκίας, καὶ αὐτοὶ ἐνοικήσουσιν·

ἐνοικήσουσιν· καὶ καταφυτεύσουσιν ἀμπελῶνας, καὶ αὐτοὶ φάγονται τὰ γεννήματα αὐτῶν.

22. Καὶ ὃ μὴ οἰκοδομήσουσιν, καὶ ἄλλοι ἐνοικήσουσιν,—καὶ ὃ μὴ φυτεύσουσιν, καὶ ἄλλοι φάγονται·—κατὰ γὰρ τὰς ἡμέρας τοῦ ξύλου τῆς ζωῆς ἔσονται αἱ ἡμέραι τοῦ λαοῦ μου·—τὰ γὰρ ἔργα τῶν πόνων αὐτῶν παλαιώσουσιν.

23. Οἱ δὲ ἐκλεκτοί μου ὃ κοπιάσουσιν εἰς κενόν.

## Chap. lxv.

Ver. 1. *I am become manifeſted to thoſe that aſked not after me;—I am found of thoſe who ſought me not.—I have ſaid, Behold I AM!—Behold I AM!—to a nation who have not called upon MY NAME.*

9. *And I will bring THE SEED of Jacob,—and the Seed of Judah, and it ſhall inherit my mountain; my holy mountain; and* MY ELECT *ſhall inherit it,—and my ſervants ſhall dwell therein.*

15. *For your name ye ſhall leave for the repleniſhing* MINE ELECT,—*and THE LORD GOD ſhall take you away, and His ſervants ſhall be called by a* NEW NAME.

17. *For*

17. *For there ſhall be a new heaven, and a new earth,*

18. *But gladneſs, and great rejoicing, ſhall all that I create find in it:—for, Behold I make Jeruſalem a great joy, and my people a ſource of gladneſs!*

19. *And I will rejoice over Jeruſalem, and be glad over my people.*

21. *And they ſhall build houſes,—and they themſelves ſhall dwell in them:—and they ſhall plant vineyards, and they themſelves eat the fruit of them.*

22. *And they ſhall not build,—and others inhabit;—and they ſhall not plant vineyards,—and others eat the fruit;—for as the days of* THE TREE OF LIFE *ſhall be the days of my people:—and the works of their labours ſhall endure to be old.*

23. *And* MY ELECT *ſhall not labour in vain.*

To this final arrangement of a new *Head Claſs*, and order of human beings, raiſed up to ſupply the place of that which fell by tranſgreſſion, ſeem alſo moſt properly to refer thoſe intereſting words of *Our* BLESSED DELIVERER:

Matthew,

Matthew, chap. xix.

Ver. 30. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι·—καὶ ἔσχατοι, πρῶτοι.

Ver. 30. *But many that are firſt ſhall be laſt,—and (many that are) laſt ſhall be firſt* *.

For theſe words do ſurely ſeem to intimate ſomething more, than merely that *ſome ſhall be ſaved*, and *ſome condemned*.—They even ſeem to give hope, that the Mercy of GOD, through Our GREAT REDEEMER, accepting true repentance, and faith, and reliance on HIM, may not only deliver the ſoul from death; but even advance its *comparative ſtate* in the ſcale of created beings, far beyond what it was comparatively here.

They even ſeem alſo to intimate, that ſome who were of the *laſt* Claſſes originally, may be raiſed to the firſt *Claſs*, and ſtate, ultimately.

So alſo thoſe ſubſequent words:

Matthew, chap. 20.

Ver. 16. Οὕτως ἔσονται οἱ ἔσχατοι, πρῶτοι·—καὶ οἱ πρῶτοι, ἔσχατοι·—πολλοὶ γὰρ εἰσι κλητοὶ,—ὀλίγοι δὲ ἐκλεκτοί.

* See alſo Mark, chap. x. ver. 31.

Ver. 16.

Ver. 16. *So there ſhall be thoſe (who were) laſt,—firſt;—and thoſe (who were) firſt,—laſt;—for many are* CALLED,—*but few are* ELECT.

But,—can it be neceſſary to imply, that becauſe ſome of thoſe, (perhaps even many of thoſe,) who are *called*, are not finally *choſen*; or gathered into the number of the glorified beings who are ELECT;—that therefore they muſt needs be utterly rejected, and caſt out?

Men may be *firſt* in bliſs, or *laſt* in bliſs;—men may be *greateſt*, or *leaſt*;—men may be only *called*,—or be alſo *elect*:—but to be *rejected*, and utterly caſt out; or, in harſh Calviniſtical language, to *be* DAMNED, is not to be in bliſs at all;—not to be either *firſt*, or *laſt*;—*greateſt*, or *leaſt*;—but is a dreadful condemnation, that cannot, with propriety, by any conſtruction of language, be inferred from theſe words.

The expreſſion, in *St. Luke*'s Goſpel, is ſtill more explicit;—and leads us the more readily to adopt the preceding mode of interpretation.

Luke, chap. xiii.

Ver. 28. Ὄψησθε Αβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ ΘΕΟΥ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω·

29. Καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

30. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι,—καὶ εἰσὶ πρῶτοι οἳ ἔσονται ἔσχατοι.

Ver. 28. *Ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets, in the kingdom of GOD,—but you yourſelves thruſt out;*

29. *And they ſhall come from the eaſt and from the weſt, and from the north and from the ſouth, and ſhall ſit down in the kingdom of GOD.*

30. *And behold there are* LAST, *who ſhall be* FIRST;—*and there are* FIRST, *who ſhall be* LAST.

It cannot eſcape the obſervation of any perſons who read with attentive minds, that thoſe

*who are* ſaid to be *thruſt out*, are here moſt plainly diſtinguiſhed from thoſe who are *either firſt*, or who are *laſt*;—and therefore, that even *the being laſt*, does not amount to ſuch condemnation.

We have then every confirmation poſſible, from the Holy Goſpel, of the idea of *a great diſtinction* of lot, to take place even amongſt thoſe who are finally rendered happy in the kingdom of God.

And we may now proceed to remark, that thoſe *Servants of God*,—ſpoken of as *the Elect*, —who ſhall at the conſummation of all things be raiſed up, to that glorious lot of being the happy inſtruments of bliſs to others,—appear to be thoſe very perſons, who are ſo often deſcribed, in the *Pſalms*, the *Law*, and the *Prophets*, as the *True Iſrael of God*,—of whom the *Iſrael after the fleſh were* types *; as they were alſo types of *what* the *Sons of Adam* would have been, if there had been no tranſgreſſion.

But that many others,—beſides thoſe alone, who during their days on earth have believed, and relied on their LORD, and DELIVERER, THE MESSIAH, — ſhall be

* Romans, chap. ix. ver. 6. 1 Cor. chap. x. ver. 18. Galatians, chap. vi. ver. 15, 16.

comforted

comforted and made happy, through the Redemption which HE hath wrought, ſeems to be moſt plainly intimated in many paſſages of Holy Scripture;—and particularly in

Romans, chap. ii.

Ver. 14. Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ,—οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος·

15. Οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου, γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως.

Ver. 14. *For when the nations who have not a law, perform of natural diſpoſition things conſiſtent with the law, theſe having not a law are a law unto themſelves;*

15. *Who manifeſt the work* (or *operation*) *of the law as written in their hearts, their conſcience bearing them witneſs.*

Whilſt at the ſame time in the very ſame chapter we read,

Ver. 12. Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται·—καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται.

Ver. 12. *For whoever not having any law have ſinned, ſhall periſh alſo without a law: and whoever under a law have ſinned, by that law ſhall be judged.*

And, in the Acts, we read, from the mouth of the moſt zealous and holy Apoſtle Peter:

Acts, chap. x.

Ver. 34. Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι ἐκ ἔϛι προσωπολήπτης ὁ Θέος·

35. Αλλ' ἐν παντὶ ἔθνει ὁ φοβέμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐϛι.

Ver. 34. *Of a truth I comprehend that GOD is not a reſpecter of perſons;*

35. *But that in every nation, he that feareth HIM, and worketh righteouſneſs,* IS ACCEPTED OF HIM.

And we find the ſame Apoſtle ſaying in his Epiſtle,

1 Peter, chap. i.

Ver. 17. Ἐι Πατέρα ἐπικαλεῖσθε τὸν ἀπροσ-

ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε.

Ver. 17. *If ye call upon The Father, who, without any reſpect of perſons, judgeth according to the work of every man, conduct yourſelves during the time of your ſojourning (here on earth) with fear.*

We find the ſame Apoſtle alſo ſaying, that the very reaſon of our Lord's delaying His ſecond coming, for ſo long a period as it appears to us, is becauſe,

2 Peter, chap. iii.

Ver. 9. Μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

Ver. 9. *Becauſe He is long-ſuffering towards us, not being willing that any ſhould periſh, but that* ALL *ſhould attain unto repentance.*

And we find St. Paul, in one of his Epiſtles, (when expreſſing his confidence in the goodneſs of GOD,) declaring, that HE is

*The Saviour of all men,*—SPECIALLY *of those that believe.*

1 Tim. chap. iv.

Ver. 10. Ὃς ἐστι Σωτὴρ πάντων ἀνθρώπων,—μάλιστα πιστῶν.

Which words moſt evidently lead us to underſtand, at leaſt, that *others*, and *many others* ſhall be ſaved, beſides thoſe who have the bleſſed advantage of apprehending rightly, and believing,—during their days on earth.

Indeed the very original, and the earlieſt declarations of the good tidings, concerning a final deliverance through the Great Promiſed MESSIAH, conveys the ſame *enlarged idea.*

For the Promiſe made to *Abraham*, to *Iſaac*, and to *Jacob*, is to the ſame purport;—and is explained as being ſo by St. Paul:

Geneſis, chap. xxii.

Ver. 18. Καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς*.

* See alſo Geneſis, chap. xxvi. ver. 4, and chap. xxviii. ver. 14.

Ver. 18.

Ver. 18. *And in thy ſeed ſhall* ALL THE NATIONS *of the earth be bleſſed.*

Galatians, chap. iii.

Ver. 16. Τῷ δὲ Αβραὰμ ἐῤῥήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ·—ὃ λέγει,—καὶ τοῖς σπέρμασιν,—ὡς ἐπὶ πολλῶν,—ἀλλ' ὡς ἐφ' ἑνός·—καὶ τῷ σπέρματί σου, ὅς ἐστι ΧΡΙΣΤΟΣ.

Ver. 16. *Now to Abraham were declared the promiſes, and to* HIS *ſeed.—He doth not ſay,—and to thy ſeeds,—as ſpeaking of many,—but as of one;—and to thy ſeed, which is CHRIST.*

Yet whilſt ſuch a glorious ſcene, and ſuch a boundleſs extent of Divine Mercy is opened to our view;—and whilſt the high prize of being numbered amongſt thoſe who ſhall be a BLESSING TO OTHERS, through the mighty Redemption wrought by HIM in whom *all the nations of the earth are to be bleſſed*, is ſet before the eyes of thoſe who ſhall believe in THE MESSIAH, and become HIS *elect*;—it is even declared, over and over again, in

*Holy Writ*, and as if it were on purpoſe to prevent, and to remove all preſumptuous ideas of being in *that number*;—that the beſt of Chriſtians are in danger of falling away,—and that none can venture to decide, here on earth, *who* thoſe individually are, that ſhall obtain ſuch high privilege.

Neither can any one decide, who individually ſhall, in any manner, or degree, be loſt, or rejected.

It is enough to be admoniſhed,—*to ſtrive*;—and to know, that the *high prize* is indeed to thoſe, who ſhall, at laſt, be found to have paſſed through thoſe awful gradations,—of being *called*,—*and choſen*,—*and faithful* *,

But it does by no means follow, that *condemnation* is to all others;—whilſt the beſt expectation of *any one*, *whomſoever*, muſt be founded on the very prayer of the honeſt Publican, ſmiting his breaſt, and ſaying:

Luke, chap. xviii.

Ver. 13. *GOD be merciful to me a ſinner!*

* Revelations, chap. xvii. ver. 14.

Ver. 13. Ὁ ΘΕΟΣ ἱλάσθητί μοι τῶ ἁμαρτωλῶ.

And it certainly appears, from many paſſages in the Scriptures, that even true Chriſtians may fall ſhort of the promiſed bliſs, and glorious lot.

Hear the trembling words, even of an Apoſtle:

1 Corinthians, chap. ix.

Ver. 27. — μὴ πως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γενώμαι.

Ver. 27. *Leſt when I have preached to others, I myſelf ſhould become unapproved of,* (or *rejected.*)

Our excellent tranſlation renders the words:

Ver. 27. *Leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.*

Words that muſt ſurely lead every one, even of the beſt diſpoſed, inſtead of venturing upon preſumptuous thoughts, to ſay with the Prodigal:

Luke,

Luke, chap. xv.

Ver. 19. Καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

Ver. 19. *I am no more worthy to be called Thy Son.*

But yet they are words that do not imply *damnation*, in caſe of failing to obtain the high calling, and prize.

Hence, therefore, we find throughout, repeated exhortations, to encourage the moſt earneſt endeavours, at any rate;—which would be only a ſort of bitter mocking;—if all were to be driven to deſpair, by fear of everlaſting condemnation, who could not take courage to venture upon more confidence than even an Apoſtle would aſſume.

1 Corinthians, chap. ix.

Ver. 24. Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον;—Οὕτω τρέχετε, ἵνα καταλάβητε.

Ver. 24. *Know ye not, that they who run*

in

*in a public race-course,* RUN ALL;—*but* ONE *receiveth the prize?—so run ye, that ye may obtain the reward.*

Revelations, chap. iii.

Ver. 11. Ἰδὺ ἔρχομαι ταχύ·—κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

Ver. 11. *Behold I come quickly!—hold fast that thou hast,—that no one else receive thy crown.*

1 Timothy, chap. vi.

Ver. 12, Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλάβου τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης.

Ver. 12. *Contend the good contention of the faith;—obtain that aionian life, unto which indeed you have been called.*

Galatians, chap. v.

Ver. 17. Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε.

Ver. 17. *For the flesh (the animal nature) desireth*

*desireth what is contrary to the spirit (the spiritual mind);—and the spirit (the spiritual mind) desireth what is contrary to the flesh (the mere animal nature):—and these are directly contrary to each other;—so that the things that ye would, these ye cannot do.*

Romans, chap. ix.

Ver. 16. Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.

Ver. 16. *Therefore, indeed, it is not of him that willeth, nor of him that runneth, but of God, who is merciful.*

Coloſſians, chap. iii.

Ver. 24. Εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας.

Ver. 24. *Knowing that of* The Lord *ye ſhall receive the recompence (the retribution) of the inheritance.*

Of that inheritance, which He hath promiſed who expreſsly ſent *His* Apoſtle Paul to the Gentiles, *(the nations,)* that *they* might receive,

Acts,

Acts, chap. xxvi.

Ver. 18. Ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ.

Ver. 18. *Remiſſion of ſins, and a lot among thoſe who are made holy* (ſaith Our Lord) *by the faith that is in me.*

1 Corinthians, chap. x.

Ver. 12. Ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ.

Ver. 12. *Let him that thinketh he ſtandeth, take heed (beware) leſt he fall.*

The tenor of all theſe various paſſages ſurely is, to point out, that a wonderful *gradation*, both of *receïving happineſs*, and of *communicating happineſs*, is to take place, on the final reſtitution of all things, by THE MESSIAH:—and that there muſt be many tremendous degrees, even in the future ſcale of exiſtence, between the high pre-eminence of being numbered among the *Sons of God*; and the being caſt into *utter darkneſs*, to abide with the *devil and his angels* *:—whilſt yet the firſt great object of the preaching of the

* Matthew, chap. 25. ver. 41.

Goſpel

Goſpel manifeſtly is, to gather out of all nations, as a ſort of firſt fruits,

Titus, chap. ii.

Ver. 14. Λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

Ver. 14. AN EXCELLING *(a peculiar) people, zealous of good works;*

and deſigned, for ever, to miniſter good unto others.

In the preſent ſtate of things, ſince the firſt fatal tranſgreſſion, as all have ſinned, ſo almoſt all the originally different *ſpecies* are mixed, and become confounded in one promiſcuous lot;—and *that* which had the great advantage of being *the Guide, and deſigned Comfort* of all the reſt, has loſt its pre-eminence.

In a future ſtate, where that bleſſed Redemption will be finally perfected, which the *good tidings* of the Goſpel do promiſe, all will be more than reſtored, and ſet right:—whilſt, in the new arrangement,—out of every *caſt*, or order, originally on earth, and out of every nation, will proceed the *Reſtored Comforters* of their brethren, gathered together, in one great united band, to aid, and to bleſs the reſt.

And

And if the influence employed by any on earth to do evil, has ſo ſadly prevailed to produce *its* effects;—how much more, and how wonderfully, muſt the energetic influence be, of thoſe hereafter, who ſhall inceſſantly labour, with unceaſing endeavours, to incite, and lead others to all that is good?

But as we have reaſon to believe, that *all* mankind were not originally the *Sons of Adam*; —ſo neither, hereafter, will *all* mankind be the *Sons of God* *.

From this whole account of the original creation of Man, in *different ſpecies* of one and the ſame *genus*, though all of one blood, and all reaſonable accountable beings;—and of the originally-deſigned *pre-eminency* of the *Sons of Adam*, if there had been no tranſgreſſion,—and of the more than renewal of *that pre-eminency*, in a new order of human beings, to be raiſed from death and the grave by the *Second Adam* †, the one *Great Lord of All*, for the comfort and benefit of myriads of human beings; we may alſo, ſtill further, find ſome ſolution for that perplexing enquiry; —why *the Goſpel*, on which the ſalvation and

* John, ch. i. ver. 12. † 1 Corinth. ch. xv. ver. 45.

future happineſs of all mankind depends, has been embraced by only *a part* of the inhabitants on the face of the whole earth?—and has been totally unknown, in paſt ages, to ſo many nations?

This were ſad indeed;—if all *periſhed*, who knew not the Goſpel. But if, (to uſe a ſimilitude concerning the *hoſts of heaven*, taken from things on earth,)—if the number of thoſe who are to be inſtruments of arrangement, and order, and of guidance to others, (if the number of *officers* of any hoſt be complete,) the whole will be put in order, and well arranged, and be well led forth;—though it be long, very long, before the great multitude ever hear of their being called forth, (and arrayed,) for future triumphing, and rejoicing.

If *Jew*, and *Greek*, and *Arabian*, and *Scythian*, and *Negro*, and *American*, and *Bond* and *Free*;—the dwellers in *Meſopotamia* and *Phrygia*, the *firſt*;—and the dwellers in *New Zealand* and *New Holland*, the *laſt*,—all from every country,—and ſojourners in every age;—be at laſt, as far as poſſible, called forth to bliſs;—where will be the loſs, or damage, that they were not aware of ſuch *unexpected* good

provided for them?—and that it was *long* before the heavenly *Goſpel*—the *good news*—called them forth, to be enrolled with partakers of rejoicing?

The number of thoſe *who rule*, in *any hoſt*, is always limited,—and muſt be carefully arranged;—but the number of thoſe who are benefited *by that rule*, may be unlimited:—whilſt, however, the arrangement of the *firſt limited number*, muſt ever be the *firſt leading ſtep* to the arraying of the whole.

Accordingly we find, in Holy Scripture, that the number of *the choſen*,—of *the elect*, is ſmall;—and that they are *few*, in compariſon of the reſt:—and that when *that number* is once completed *, then the end, or perfecting of all things will directly come.

* The following paſſages deſerve the moſt ſerious attention, and may be regarded in this light.

Matthew, ch. vii. ver. 14.
ch. xx. ver. 16. ch. xxii. ver. 14. ch. xxiv. ver. 22. —ver. 24.
1 Peter, ch. i. ver. 2.
Acts, ch. x. ver. 41.
2 Theſſ. ch. ii. ver. 13.
John, ch. xv. ver. 19.
Romans, ch. viii. ver. 28.
Luke, ch. x. ver. 20.
Philippians, ch. iv. ver. 3.
Revelations, ch. iii. ver. 4, 5. ch. vi. ver. 11.
2 Eſdras, ch. ii. ver. 34, 38.
———, ch. iv. ver. 35, 36, 37.

The Goſpel has *now* been preached, more or leſs, nearly in all lands, and amongſt all nations:—and there is hardly a country on earth in which it hath not been, at ſome time or other, and in ſome degree or other, made known.

Some have fallen away, and have loſt its bleſſed influence;—ſome have corrupted it;—and to ſome only a moſt glimmering dawning, and beginning light was afforded;—and, to uſe an authoriſed parabolical expreſſion,—*amongſt them the ſeed of the word never took effectual root* *:—but yet it might help, and in a degree enlighten ſome;—and it hath *now*, therefore, been preached, nearly in all the world.

Even the ſlighteſt tidings may have gathered *ſome*, out of every region.—But *when*,—*when*—the fully ſufficient,—the whole and neceſſary number, of the *Called*, and *Choſen*, and *Faithful*,—however many from ſome countries,—however few from others,—in ſuch proportion as the wiſdom of God may have ſeen fit, ſhall *at laſt be completed*, and perfected,—can be known only to THE GREAT TREMENDOUS JUDGE OF ALL; Who, before the

* Mark, chap. iv. ver. 15, 16, 17.

foun-

foundation of the world, was appointed THE KING OF KINGS, AND LORD OF LORDS.

Neither can any human being dare to imagine, *where* may be the greateſt harveſt,—or *where* the leaſt.

This only, with trembling fear, ought to be born in mind;—that very many of thoſe, born in what have been called Chriſtian countries, can no more have *their lot*, in that bleſſed number of the *Choſen*, and *Elect*,—the *firſt-born*,—the *True Iſrael of God*,—than thoſe who never heard of the glad tidings at all:—nay, it is to be feared, are even further from that advantage;—to ſay nothing of thoſe who have ſcoffed at it.

The *fear* of God ought to be, for ever, before our eyes, when meditating upon theſe things;—whilſt the *love* of God, and *holy hope*, ought to be in every heart, joined with *univerſal Charity*.

Can greater, or more delightful apprehenſions, or more tremendous thoughts, than thoſe following from all theſe concluſions, be by any means preſent to any human ſoul?—Yet theſe are the apprehenſions which ſeem to be communicated, to every intelligent being, by the Holy Scriptures, from the firſt chapter

of *Geneſis*, to the laſt chapter of the Book of *Revelations*.

We have then, even in the inſtance of this perplexing enquiry, concerning the *circumſcribed* limits of Divine Revelation, ſtill *an anſwer to render**, concerning the *faith*, and *hope*, that is in us:

An anſwer, derived from plain, ſincere, unequivocal acknowledgement of the plain truth.

That mankind were *not* originally formed *in one and the ſame lot*, at firſt; though they were all deſigned for happineſs;—neither will they all be raiſed *to one and the ſame lot at laſt*,—though all to be made partakers, to the utmoſt poſſibility that their reſpective faculties afford, of that boundleſs mercy and goodneſs, granted through The Great Redeemer—Mercy, and Goodneſs, to which the revelation of God's Holy Word has not revealed any *poſitive limits*;—and to which, therefore, preſumptuous man ſurely ought not to dare to preſcribe *the limits*.

Thus,—from the concluſion, concerning the *variety of ſpecies* formed, on the *firſt creation* of man, follows the unfolding of a clue, leading to moſt charitable, and bleſſed hope.

Nor is this concluſion any ways incon-

* 1 Peter, ch. iii. ver. 15.

ſiſtent with what we find written, in the ſecond chapter of Geneſis, concerning the creation of *the Woman:*

Geneſis, chap. ii.

Ver. 18. Οὐ καλὸν, εἶναι τὸν ἄνθρωπον μόνον.—Ποίησωμεν αὐτῳ βοηθὸν κατ' αὐτὸν.

Ver. 18. *It is not good, that* THE MAN *ſhould be alone.—Let us make an aider, (a ſolacer,) for him, of the ſame ſort (and kind) as himſelf.*

For by theſe words it is merely intimated, that there was no *ſuch glorious kind of being as Adam,*—THE MAN,—at that time in Paradiſe, beſides himſelf.

And—even had there been other human beings, of the different inferior *ſpecies*, and claſſes, exiſting in that bleſſed, and moſt adorned ſpot; yet it would nevertheleſs have been true, that *for Adam,* THE MAN, there was no fit companion, or aider; of the ſame ſuper-eminent qualifications, and high endowments.

Indeed there is very full reaſon to apprehend the fact to have been;—that in the bleſſed ſpot, called *Paradiſe*, or the *Garden of*

*delights* *, Παραδείσος τῆς τρυφῆς, every thing was created, not only in the greateſt perfection; but, at once in the higheſt degree of cultivation, *as Adam himſelf was*:—but that, in other parts of the earth, other *ſpecies* of men, and the reſt of the whole of the face of nature, was (though good in its kind, and *capable* of perfection,) yet, at firſt, in a more uncultivated ſtate; and capable of being improved, and rendered like unto Paradiſe, by means only of the communications, and aid, that ſhould gradually be received from thence.

And if this was the caſe;—then, in very truth, there might not only be no *fit companion*, but not even *one human being*, at that time, in the garden of Eden, except *Adam*.

And, from the uniform *ſimilarity* of operation, that ſeems, in all other inſtances, to have prevailed throughout the whole creation, it may perhaps not be a raſh concluſion; that proper aiders, ſolacers, or *help-mates*, were, about the very ſame period of time, created for all the other *caſts*, or *claſſes*, of human beings;—and that when the *firſt*, and *higheſt ſpecies*, was prepared to remain in ſucceſſion, the others were ſo too.

* Geneſis, chap. iii. ver. 24.

There

There ſeems to be even ſome ſort of reference to theſe different *caſts*, or different *ſpecies*; and a ſort of analogy to different *claſſes*, or *orders* of human beings, in the typical diſtinction of the *twelve tribes*,—and in ſome other typical and emblematical diſtinctions, in the emblematical parts of prophecy.

When Adam was driven out of Paradiſe, then firſt it ſeems to have been, that he was joined to, and mixed with the other claſſes; —and whilſt he himſelf was condemned, with the ſweat of his brow to eat bread, he communicated to them what he knew of cultivation; and laboured to render the reſt of the earth productive of *well-cultivated fruits*, in a manner ſimilar to the productions of the bleſſed Garden of delight.

And as all mankind did indeed derive their ideas of cultivation from Adam, even in his fallen ſtate; and would much more have done ſo, had he remained obedient; ſo it is wonderful to trace *how*, after the flood, all the ideas of cultivation, and of arts, and ſcience, may ſtill be traced up to his immediate deſcendants, and to the immediate poſterity of *Noah*, and to the regions where they firſt ſettled.

*Wheat*, the ſtaff of life, is found no where growing wild.—And the *grape*, the *cherry*, the *peach*, the *plum*, the *apple*, (of every good kind above the crab,) and the *pear*; and other delicious fruits of gratification; and the mode of *grafting* them; together with the knowledge of the management of the beſt *eſculent herbs*, and flowers of cultivation, may all ſucceſſively be traced up, in their origin, to *Perſia*, *Armenia*, *Aſia Minor*, and the neighbourhood of Mount *Tauris*.

So alſo the ſkill of the ſhepherd, and herdſman; and the rearing and training of *ſheep*, and *oxen*;—and the due uſe and management of the *horſe*, and the *aſs*; and of the *elephant*, and the *camel*;—may all be traced up to the immediate deſcendants of *Noah* and of *Adam*:—and this ſkill has never been found in ſavage uncultivated countries, either on the Continent, or in any newly diſcovered Iſlands:—whilſt the *firſt* importation of *oxen*, of *horſes*, and of *ſheep*, both to North and South America, and to New Holland, is not only upon record, but almoſt freſh in remembrance.

The firſt rudiments of *Architecture* alſo,—

and

and of *Aſtronomy*,—and of *Letters*,—and the *beginnings* of all arts, and of ſcience, may alſo be traced up to the *Ark*; and thence to *Adam*'s firſt-born ſons.

In ſhort; the ruins of Paradiſe, the *Garden of delights*, are the riches of the world;—and the feint reſemblance of its arrangement, and improved order, the beſt bleſſing left by our firſt parents to the whole race of man.

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VII.

# A DISSERTATION

CONCERNING

# THE SABBATH;

AND

# A SABBATICAL ÆRA.

No. VII.

A

# DISSERTATION,

CONCERNING

# THE SABBATH:

REFERRING TO

Vol. I. p. 198 in the Octavo Edition,

AND TO

P. 127 in the Quarto Edition.

THE comprehenſive, conciſe account, of the awful work of Creation, in the formation of the preſent viſible ſcene of things on earth, in general, is concluded by the Inſpired Writer in theſe words:

Geneſis, chap. ii.

Ver. 2. Καὶ συνετέλεσεν ὁ ΘΕῸΣ ἐν τῇ

τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν· καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησεν.

3. Καὶ ηὐλόγησεν ὁ ΘΕΟΣ τὴν ἡμέραν τὴν ἑβδόμην, καὶ ἡγίασεν αὐτήν· ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἤρξατο ὁ ΘΕΟΣ ποιῆσαι.

Ver. 2. *And* GOD *completed on the ſixth day thoſe works of His which He made:—and ceaſed on the ſeventh day from all His works which He made.*

3. *And* GOD *bleſſed the* SEVENTH DAY,—*and made it* HOLY;—*becauſe* IN IT GOD *ceaſed from all His Works which He had* BEGUN *to make* *.

To The Infinite, Tremendous, Almighty and Gracious CREATOR, in Whoſe ſight a thouſand years are *but as one day*, we cannot

* It has been juſtly obſerved in an excellent Diſcourſe on the *Sabbath*, that The Reſting of ALMIGHTY GOD from HIS WORK, on the Seventh day, is by no means to be underſtood literally;—but ſignifies merely that the things were finiſhed, which He intended to make *at that time*;—and that He *then* proceeded no further. Clarke's Sermons, Vol. VII. p. 207.

but

but apprehend, it might have been juſt as eaſy to create all things in an inſtant, by His Word; as in any portions of time; or in *ſix periods*, of any length, or of any ſhortneſs whatever.

We ſeem, therefore, plainly to be informed, that by theſe ſeven determined periods of times, called *ſeven days*,—(whether they were actually, each only of the length of a *natural day*,—or each of very long duration, only with a *natural day of celebration* at the end of each); that by theſe *ſeven determined periods*, there was intended, an original determined congruity, with ſome higher and prior *order* of creation, never to be broken through.

The original appointment, revealed to *Adam*, and doubtleſs delivered down by regular tradition to *Noah*, and to *Moſes*,—was again revived, and ſtill more ſtrongly ſanctioned, by the Law given from *Mount Sinai*, —and there confirmed in the moſt fearful manner.

Exodus, chap. xx.

Ver. 8. Μνήσθητι τὴν ἡμέραν τῶν Σαββάτων, τὸ ἁγιάζειν αὐτήν.

9. Ἓξ

9. Ἓξ ἡμέρας ἐργᾶ,—καὶ ποιήσεις πάντα τὰ ἔργα σε.

10. Τῇ δὲ ἡμέρα τῇ ἑβδόμη Σάββατα ΚΥΡΙΩ ΤΩ ΘΕΩ σε·—ἐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον, σὺ καὶ ὁ υἱός σε, καὶ ἡ θυγάτηρ σε, ὁ παῖς σε, καὶ ἡ παιδίσκη σε, ὁ βοῦς σε, καὶ τὸ ὑποζύγιον σε, καὶ πᾶν κτῆνός σε, καὶ ὁ προσήλυτός σε ὁ παροικῶν ἐν σοί.

11. Ἐν γὰρ ἓξ ἡμέραις ἐποιήσεν ΚΥΡΙΟΣ τὸν τε ὐρανὸν, καὶ τὴν γῆν, καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς, καὶ κατέπαυσεν ἐν τῇ ἡμέρα τῇ ἑβδόμη·—δια τοῦτο ηυλόγησεν ΚΥΡΙΟΣ τὴν ἡμέραν τὴν ἑβδόμην, καὶ ἡγίασεν αὐτήν.

Ver. 8. *Remember the day of* SABBATHS *(the day of Venerations by Reſting) to keep it* HOLY.

9. *Six days, work;—and thou ſhalt do all thy works, (thou ſhalt accompliſh all thy works.)*

10. *But the Seventh Day,—*SABBATHS, *(Venerations by Reſting) to* THE LORD THY GOD:—*Thou ſhalt not do in it any work,—*

*thou*

*thou or thy ſon or thy daughter,—thy man ſervant, or thy maid ſervant,—thy ox or thy beaſt of burthen, or any of thy cattle,—or thy proſelite who ſojourneth with thee.*

11. *For in ſix days* THE LORD *made both the heaven, and the earth, and the ſea, and all things that are in them, and ceaſed (or reſted) the Seventh day:—and on this account* THE LORD *bleſſed the Seventh day, and made it* HOLY.

All this is *poſitive inſtitution;*—the exact mode of obſerving, and complying with which, muſt be left to every one's own heart, and conſcience;—for external ceremonies, and obſervances, are at beſt only outward teſtimonies of that ſpiritual apprehenſion, and inward worſhip, without which the reſt is of no avail;—and indeed, without which the other is only ſolemn mockery.

And we have fatally ſeen, that the ſubſtituting of mere outward celebration, and formal obſervance of ceremonies,—in lieu of ſacred reſt,—retirement,—and meditation,—has ſo looſened by degrees the bonds of true devotion; that, at laſt, in a deluded country, it has been deemed a grand effort of *common ſenſe*, to break the *holy band;*—to *change times*

*and*

*and ſeaſons*;—and to alter the whole eſtabliſhed order of things.

The ſacred inſtitution of the Sabbath, however,—ſo poſitive a command from the beginning;—prior to any revelation to Abraham;—and prior to the law given to Moſes; has every argument from ſound reaſon, and philoſophy, beſides the poſitive Divine injunction, to recommend it to our admiration, as well as to lead us to an obedience to it.

It has been admirably remarked, by one who well underſtood the world*, and had narrowly obſerved the latent and extenſive operation of thoſe ſprings and cauſes, which influence human manners;—"that if keeping "holy the *Seventh Day* were only a human "inſtitution, it would be the beſt method that "could have been thought of for the poliſh-"ing and civilizing of mankind.—It is cer-"tain, (he adds,) that the country people "would ſoon degenerate into a kind of ſavages "and barbarians, were there not ſuch fre-"quent returns of a ſtated time, in which the "whole village meet together with their beſt "faces, and in their cleanlieſt habits, to hear

* *Addiſon*, in his Spectator, No. 112, Vol. II. p. 108.

"their

" their duties explained to them, and to join " together in adoration of the Supreme Being. " *Sunday* clears away the ruſt of the whole " week."—And he then gives, in his uſual cheerful manner, a little detail even of trifling circumſtances, by which it produces ſome good effects on the moſt thoughtleſs minds; —and which alſo ſhews how extenſively beneficial a little good example, and good intention, with regard to the ſacredneſs of this day, is, from thoſe in the higher ranks of life;— though they may exert their endeavours, in but an awkward, or blundering manner.

To the ſerious, and truly conſiderate, it cannot but be further moſt obvious, how exceedingly advantageous the conſtant habit of appropriating a regular ſtated portion of time for deep religious conſideration, and meditation, muſt be:—and whoever tries the experiment, of making the ſeventh day *that* which ever was the beſt part of the obſervance of it, a regular allotment of ſome hours to reflection, meditation, and humble prayer, and to the reading of the Holy Scriptures, will indeed find reaſon, from the inmoſt convictions of his heart and mind, to rejoice, and to thank God that ſuch a beneficial inſtitution was ever appointed.

And, instead of wishing *the Sabbath gone* *, (as mistaken men amongst the *Jews* did);—and instead of deeming the observance of it a wearisome labour, (which it becomes only as the reward of dull unmeaning formality;)—will indeed find *the Sabbath a delight* †;—and will find the most gratifying and pleasant enlargement of apprehension,—and a vast increase of new and solacing ideas, the reward of such honest perseverance.

Whilst he will learn, with holy fear and gratitude, to apprehend the real Presence of THAT GREAT, AND TREMENDOUS, AND GRACIOUS BEING, from whom indeed we can never be separated ‡, *(though He be a God that hideth himself* §;)—and to WHOM we may ever have access, through the reconciling mediation ‖ of *Him who hath delivered us from the power of evil* ¶.

The *mercifulness* of the institution of *the*

* Amos, ch. viii. ver. 5.

† Isaiah, ch. lviii. ver. 13.

‡ Psalm, cxxxix. ver. 7. Acts, ch. xvii. ver. 27, 28.

§ Job, chap. xxiii. ver. 8, 9, 10. chap. xxxiv. ver. 29. Isaiah, ch. xlv. ver. 15.

‖ Daniel, ch. ix. ver. 24. Colossians, ch. i. ver. 20, 21. 2 Corinthians, ch. v. ver. 19.

¶ John, chap. xvii. ver. 15. Colossians, chap. i. ver. 13. 2 Thess. ch. iii ver. 3.

*Sabbath*;—and even the *common prudence* of the obſervance of it, with regard to poor labouring beaſts;—in order to give them due reſt,—to refreſh them,—and to renew their ſtrength;—muſt be as obvious to the conviction of *the Naturaliſt*, as it has been to the remark of *the Divine*.

And beſides all theſe conſiderations, there are, ſtill further, ſome aſtoniſhing circumſtances, that well deſerve the notice of the *Metaphyſician*,—the *Aſtronomer*,—and the *Philoſopher*.

For in the whole wondrous frame of nature, and in all its arrangements, there ſeems a moſt aſtoniſhing reference to ſome ſublime and pre-ordained appointments, with regard to *the number Seven*;—and an aſtoniſhing congruity with *the number Seven*, in all leading diviſions of arrangement,—and of time,—and of ſpace,—and of matter,—and of ſound,—and of ſight,—and of every ſenſe.

1. For we not only read of *Seven days*, of which the week is made to conſiſt;

2. But of *Seven Spirits* before *The Throne of God* *.

* Revelations, ch. i. ver. 4. ch. iii. ver. 1. ch. iv. ver. 5. ch. v. ver. 6.

3. Of *Seven Emblematical Churches* *;—which have reference to *Seven Stars*.

4. And we *now* know there are exactly *Seven Planets*.

5. When clean beasts were commanded to be preserved in the ark, it was *by Sevens*†.

6. There are *seven primary Colours*;

7. And *seven* primary harmonic *Notes of Musick*.

8. There are, it is *now* well known, exactly *seven Metals*;

9. And there are *seven Semi-metals*.

10. There are, it is *now* pretty well ascertained, *seven* primary *kinds of Earth*.

11. There are also *seven* different *kinds of Fixed Air*.

12. There are properly *seven* primary *kinds of Gems*;—and of *Jewels*.

13. And there seem to be *seven* different *kinds of fire*.

14. And there seem, most properly, to be indeed *seven Bodily Senses*;—for surely the feeling of *pleasant sensations*, of warmth or coolness, is totally different from the feeling of *pain*; or from that *simple sense of feeling*

* Rev. ch. i. ver. 16. 20. ch. ii. ver. 1. ch. iii. ver. 1.

† Genesis, chap. vii. ver. 2.

# A TABLE OF ANA

| NOTES OF MUSIC. | | | | COLOURS. | | PLANETS. | | FOSSILS. | | | PRECIOUS STONES. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Ancient Characters of Notes. | Corresponding Letters. | Names. | Fractional Parts of a String. | Breadth of the colours of the Rainbow. | Primary Colours. | Characters. | Names. | Metals. | Semi-metals. | Earths. | Pellucid Jewels. | Gems. | |
| Π | D | Re. | 8/9 | 80 | Violet. | ♅ | Herſchel's. | Lead. | Arſenic. | Strontion. | Amethyſt. | Garnet. | M |
| Π | E♭ | Mi. | 5/6 | 40 | Indigo. | ♄ | Saturn. | Silver. | Cobalt. | Argillaceous. | Sapphire. | Ligure, or Turquoiſe. | V |
| Π | F | Fa. | 3/4 | 60 | Blue. | ♃ | Jupiter. | Copper. | Zink. | Baryt. | Beryl. | Onyx. | V |
| Γ | G | Sol. | 2/3 | 60 | Green. | ♂ | Mars. | Iron. | Antimony. | Magneſia. | Emerald. | Green Jaſper. | N |
| ٦ | A | La. | 3/5 | 48 | Yellow. | ⊕ | Earth. | Tin. | Nickel. | Calcareous. | Topaz, or Yellow Diamond. | Sardonyx. | M |
| O | B♭ | Si. | 9/16 | 27 | Orange. | ♀ | Venus. | Platina. | Biſmuth. | Siliceous. | Hyacinth, Jacinth. | Cornelian. | Ni |
| Π | C | Ut. | 1/2 | 45 | Red. | ☿ | Mercury. | Gold. | Quickſilver. | Zirkon. | Ruby. | Sardius. | Vi |
| | | | | 360 | | | | | | | | | |

| | Proportional lengths of Strings to ſound the ſeven Muſical Notes, making C 1. | Intervals between the fractional parts of a String ſounding the ſeven Notes. |
|---|---|---|
| C | | |
| | 15/16 | |
| 1 | | |
| | 3375/3600 | |

HER

*The Proportions of* ALL *the* NOTES *i*

| C | C♯ | D | E♭ | E | F |
|---|---|---|---|---|---|
| | 15/16 | 8/9 | 5/6 | 4/5 | 3/4 |
| 1 | | | | | |
| | 3375/3600 | 3200/3600 | 3000/3600 | 2880/3600 | 2700/3600 |
| | | Re. | | Mi. | Fa. |

# OF ANALOGIES.

| ONES. | SALTS. | AIRS. | FIRES. | LIQUID SUBSTANCES | ATTRACTIONS. | SENSES. | VOCAL SOUNDS. | |
|---|---|---|---|---|---|---|---|---|
| Gems. | | | | | | | English Vowels. | Greek Vowels. |
| arnet. | Mineral Alkali. | Mephitic Air. | Fixed Fire. | Bitumens. | Attraction of Coheſion. | Taſting. | a | α |
| igure, or urquoiſe. | Vegetable Alkali. | Carbonic Air. | Quieſcent Fire. | Oils. | Attraction of Gravitation. | Smelling. | e | ε |
| nyx. | Volatile Alkali. | Dephlogiſticated Air. | Radiant Caloric. | Spirits. | Attraction of Cryſtallization. | Senſe of Pain. | ee | η |
| reen Jaſper. | Neutral Salt. | Vital Air. | Flame. | Animal Secretions. | Capillary, or Glandular, Attraction. | Feeling. | i | ι |
| rdonyx. | Marine Acid. | Oxygen Air. | Meteoric Vapour. | Water. | Luminary Attraction. | Senſe of Pleaſure. | o | ο |
| ornelian. | Nitrous Acid. | Hydrogen Air. | Electric Fluid. | Vapour. | Electrical Attraction. | Hearing. | oo | ω |
| rdius. | Vitriolic Acid. | Inflammable Air. | Light. | Odoriferous Fumes. | Magnetical Attraction. | Seeing. | u | υ |

HERE ARE ADDED,

*NOTES in MUSIC reduced to one Common Denominator.*

| F | ♯ F | G | ♭ A | A | ♭ B | B | C |
|---|---|---|---|---|---|---|---|
| 3/4 | 32/45 | 2/3 | 5/8 | 3/5 | 9/16 | 8/15 | 1/2 |
| 2700/3600 | 2560/3600 | 2400/3600 | 2250/3600 | 2160/3600 | 2025/3600 | 1920/3600 | 1800/3600 |
| Fa. | | Sol. | | La. | | Si. | Ut. |

# A TABLE OF ANA

| NOTES OF MUSIC. | | | | COLOURS. | | PLANETS. | | FOSSILS. | | | PRECIOUS STONES. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
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| Π | E♭ | Mi. | 5/6 | 40 | Indigo. | ♄ | Saturn. | Silver. | Cobalt. | Argillaceous. | Sapphire. | Ligure, or Turquoiſe. | V |
| Π | F | Fa. | 3/4 | 60 | Blue. | ♃ | Jupiter. | Copper. | Zink. | Baryt. | Beryl. | Onyx. | V |
| Γ | G | Sol. | 2/3 | 60 | Green. | ♂ | Mars. | Iron. | Antimony. | Magneſia. | Emerald. | Green Jaſper. | N |
| ٦ | A | La. | 3/5 | 48 | Yellow. | ⊕ | Earth. | Tin. | Nickel. | Calcareous. | Topaz, or Yellow Diamond. | Sardonyx. | M |
| O | B♭ | Si. | 9/16 | 27 | Orange. | ♀ | Venus. | Platina. | Biſmuth. | Siliceous. | Hyacinth, Jacinth. | Cornelian. | N |
| Π | C | Ut. | 1/2 | 45 | Red. | ☿ | Mercury. | Gold. | Quickſilver. | Zirkon. | Ruby. | Sardius. | V |
| | | | | 360 | | | | | | | | | |

| Proportional lengths of Strings to ſound the ſeven Muſical Notes, making C 1. | Intervals between the fractional parts of a String ſounding the ſeven Notes. |
|---|---|

HE

*The Proportions of* ALL *the* NOTES

| | C♯ | D | E♭ | E | F |
|---|---|---|---|---|---|
| C | 15/16 | 8/9 | 5/6 | 4/5 | 3/4 |
| 1 | 3375/3600 | 3200/3600 | 3000/3600 | 2880/3600 | 2700/3600 |
| | | Re. | | Mi. | Fa. |

# OF ANALOGIES.

| ONES. | SALTS. | AIRS. | FIRES. | LIQUID SUBSTANCES | ATTRACTIONS. | SENSES. | VOCAL SOUNDS. | |
|---|---|---|---|---|---|---|---|---|
| Gems. | | | | | | | English Vowels. | Greek Vowels. |
| arnet. | Mineral Alkali. | Mephitic Air. | Fixed Fire. | Bitumens. | Attraction of Coheſion. | Taſting. | a | α |
| igure, or urquoiſe. | Vegetable Alkali. | Carbonic Air. | Quieſcent Fire. | Oils. | Attraction of Gravitation. | Smelling. | e | ε |
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## *NOTES in MUSIC reduced to one Common Denominator.*

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|---|---|---|---|---|---|---|---|
| 3/4 | 32/45 | 2/3 | 5/8 | 3/5 | 9/16 | 8/15 | 1/2 |
| 2700/3600 | 2560/3600 | 2400/3600 | 2250/3600 | 2160/3600 | 2025/3600 | 1920/3600 | 1800/3600 |
| Fa. | | Sol. | | La. | | Si. | Ut. |

which is attended neither with pleaſure nor pain. And if theſe three different kinds of feeling are only to be deemed all one and the ſame ſenſe, we might juſt as well deem all the common *five ſenſes*, to be only one ſenſe; —as indeed they are, every one of them, only different modifications of feeling.

As there is a well-known *natural* congruity between the *Seven Primary Colours*, and the *Seven Muſical Notes*, (as appears in the *length* of muſical ſtrings, and in the breadth of primary colours, in the priſmatic *Spectrum* *;)—ſo it is very curious to obſerve, that there is alſo ſome ſort of analogous *natural* congruity in the other ſeptennary diviſions of natural bodies.

This will probably become, by degrees, more an object of attention, than it can be at preſent.

But in the mean time, there is a fact of an aſtronomical kind, that ſhould not be paſſed by unnoticed:—for, whilſt this *ſeptennary di-*

* Suppoſing the ſtring of a violin twice the length of the *priſmatic ſpectrum*, to be ſo ſtopped by a performer, as to ſound the ſeven notes, (making only the *third* octave;)—then the ſeven ſpaces, from the top to the middle, *between* thoſe ſeven ſtops, or points where he places his finger nail, will be the exact *breadths* of the ſeven colours in the ſpectrum, in their reſpective order, beginning from red, placed next the middle of the ſtring. See alſo Newton's Optics, Book I. prop. iii. prob. i.

*viſion* of time, by days of the week, takes the lead as a *primary* one;—there is alſo a *ſecondary* natural diviſion of periods into *quaternions*, that we are next led to mark;—by the motion of the moon, and by its four different appearances;—and by the four ſeaſons of the year *;—and which has alſo been attended to in the Divine Moſaical Law, in the computation of *months*:—whilſt moreover we find mention of ſome *Sabbaths* that ſeem to have been ſomewhat intended as *intercalary*; eſpecially at the time of the *Feaſt of Tabernacles* †.

There is alſo an appointment in *the Law*, of a *Septennary* diviſion of years, with a continually repeated *Seventh* year of reſt for the land,—or *a Sabbatical Year* ‡.

And, founded upon this, there is an holy appointment of *Jubilees*; or great *Septennary*

* A congruity with this ſecondary diviſion, will occur to the recollection of the curious, in the four elements, of *earth*, *air*, *water*, and *fire*;—in the four diviſions of natural ſubſtances into *foſſils*, *plants*, *animals*, and *fluids*;—in the four great natural diviſions of living beings, into *men*, and *beaſts*, and *birds*, and *fiſhes*;—and in what is ſaid of the four *Cherubim*, Ezekiel, ch. i. ver. 10. ch. x. ver. 14.

† See Leviticus, chap. xxiii. ver. 34. 36. Numbers, chap. xxix. ver. 12, 13. 17. 20. 23. 26. 29. 32. 35.

‡ Leviticus, chap. xxv. ver. 3, 4, 5, 6, 7. chap. xxvi. ver. 34, 35. 2 Chronicles, chap. xxxvi. ver. 21.

*Periods*;

*Periods*; consisting of *seven times seven years* *, with a *Sabbatical* intercalated year of *Jubilee*.

Now, putting all these considerations together,—and remembering the express strict directions, in the Holy Law, concerning *Jubilees*,—an astronomer, and mathematician, reflecting upon the whole order and appointment of the Mosaic festivals, according to the Law, may perceive, that, by pursuing the idea of this arrangement, and carrying it only a little further, a regular *chronological æra* may be formed, that will actually agree more completely, and in a less embarrassed manner, with the precise periodical revolutions of the earth; or with *the true Solar year*; than any of the *periodical æras* hitherto invented; not even excepting *the Gregorian*.

For it is well known, that the Solar year, (or the time of the Sun's annual return to the same equinoctial point) consists of

| Days. | Hours. | Min. | Sec. |
|---|---|---|---|
| 365 | 5 | 48 | 57 |

And that the first best possible adjustment to it, (the Civil, or Julian year,) is made to consist of

* Levit. ch. xxv. ver. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.

| D. | h. | m. | ſ. |
|---|---|---|---|
| 365 | 6 | 0 | 0 |

By obſerving of which, an intercalation of four times ſix hours, or *one day*, every four years, will form a correſpondency, as far as relates to days and hours.

But there are, beſides; 48 minutes, and 57 ſeconds, which, in that mode of computation, are taken no notice of:—theſe, therefore, occaſion an account of 11 minutes and 3 ſeconds to be held in advance, as due to be omitted *, for every Julian, or Civil year.

Theſe 11 minutes and 3 ſeconds, in four hundred years, amount to 265200 ſeconds †.

* D. h. m. ſ.
365 : 6 : 00 : 00—Julian or Civil year.
365 : 5 : 48 : 57—Solar year.
0 : 0 : 11 : 03

† 11 : 3
60 : —ſ.
660
Add - 3
663 —ſ.
400
265200—ſ.

And

And *three* complete days amount to 259200 ſeconds *.

Therefore, omitting *three* days in every four hundred years, will *nearly* bring the periodical revolution of the earth, and the computation by years, months, weeks, and days, to be right;—wanting ſtill only 6000 ſeconds each 400 years †,—(or one hour, and 40 minutes,) which is (*at preſent* deemed by the world) of little conſequence;—and, therefore, our *Gregorian period* goes, in its attentions, no further.

And the *Gregorian æra*, obſerving firſt the *Leap Year*, every fourth year, undertakes finally to rectify all matters; only by omitting the biſſextile day in *February*, at the end of every century of years not diviſible by four; reckoning them only common years, as the 17th, 18th, and 19th centuries,—*viz.* the years 1700, 1800, 1900, &c.—and retaining

* 24
3
72 —h.
60
4320 —m.
60
259200 —ſ.

† 265200
259200
6000
6|0)600|0
6|0)10|0
1--40

the

the ſaid biſſextile day at the end of thoſe centuries of years which are diviſible by four; as the 16th, 20th, and 24th centuries, *viz.* the years 1600, 2000, 2400 *.

Or, in plainer words, by omitting three days in every four hundred years.

But ſtill the 6000 ſeconds, omitted every four hundred years, (which amount to one hour and forty minutes) remain to be accounted for.

Let us ſee whether a *Sabbatic period*,—founded on the *Seven days*,—and on the *Quaternion diſtinction* of weeks by months,—and on the *years of Jubilee*, directed by the Divine Law, delivered by Moſes;—founded alſo, on a little further imitation, and obſervance, of ſuch kind of celebrations;—and on that great period of the world of *Six Thouſand years*, the tradition concerning which is ſaid to have been preſerved, in the ſchool of ELIAS, and the Prophets, may not be able to reconcile the whole?

The concluſion I will leave, as it ought to be left, to the apprehenſions in every man's

* Ferguſon's Aſtronomy, quarto, p. 112. Sec. 241. Long's Aſtronomy, Vol. II. p. 517. Sec. 1245.

OWN

own mind, never preſuming to enforce any thing.

Thus much only I will premiſe;—that, as to the one hour and forty minutes, to be accounted for, as omitted every 400 years,—that theſe, in 15 ſuch periods, will amount to 25* hours;—that is, *to one day, and one hour.*

And as 15 ſuch periods amount to juſt 6000†, the further omiſſion of one day more, every ſix thouſand years, will leave only *one hour, each ſix thouſandth year*, to be accounted for.

And then,—the omiſſion of one more day, every twenty-four ſix thouſand years;—that is, every 144000 years, will bring every thing right, to a ſecond.

Theſe are periods of time, at the ideas of which, the mind of man ſhrinks, through a

* H. m.
1 40
60
60 —m.
40
100 —m.
15
6|0)150|0 —m.
25 —h.

† 400
15
6000

juſt

juſt ſenſe of its own littleneſs, and low capacity, with awe and horror;—though with holy hope; juſt as at the idea of *Addiſon*'s excellent imagination of the *Globe of Sand* *:—but yet they are ideas, for the mind of an immortal ſpirit to look forwards to.

Now then let us ſee what may be effected by an imaginary *Sabbatic Æra*, in aid of the *Gregorian Æra*.

Remembering, that it is very remarkable, in point of prophetical, emblematical analogy,—that the number 144,000 is *the very ſealed number* mentioned in the Book of *Revelations* †.

And that,—ſuppoſing, according to the ancient tradition, (ſaid to be of the ſchool of

* See Addiſon's fine and beautiful alluſion to the *reverie* of the *old Schoolmen*, concerning the Globe of Sand; in his Reflections on the compariſon between the days of this life, and the ages of that which is to come. Spectator, Vol. VIII. p. 75. No. 575.

The idea of a Globe of Sand as large as the whole earth, one grain of which only ſhould be annihilated every thouſand years; is, after all, a mode of computation of time, which though ſo immenſely, and ſo inconceivably vaſt, falls ſhort of a juſt comprehenſion of the days of Eternity.

† Revelations, chap. vii. ver. 4. chap. xiv. ver. 1. 3.

ELIAS,)

ELIAS*,) there are appointed ſix thouſand years of labour and durance to the world; and then one thouſand of reſt, and perfection;—and alſo one thouſand *more*, of moſt perfect completion, (poſſibly adverted to emblematically, by the ancient rite of circumciſion being to be performed on the eighth day;) —that then, taking 8000 years for one deſignedly marked *Aionian age*, of the earth,—three ſuch ages, or periods, amount to 24000 years; *a duration* that has ſome ſort of affinity to 24 hours, in one day;—and ſix of theſe latter *vaſt durations* (bearing ſome affinity to the diviſion of ſix days in the week,) amount exactly to 144000 years.

All this may be deemed, by many, going too far.—And thoſe who think ſo, may let the conſideration alone;—for it certainly is

* An account of this tradition of the houſe of *Eliat*, (a Teacher who lived about 200 years before *Our Lord*,) and which might be derived from *Elias the Tiſhbite*; may be ſeen in *Biſhop Newton's Diſſertations*, Vol. III. page 335,—It implied, that this world endures in its imperfect ſtate ſix thouſand years;—two thouſand before the Law;—two thouſand under the Law;—two thouſand under the Meſſiah;—and then a thouſand years in a ſtate of renovation.—See alſo Mede, 536. 776. 894.—and Burnet's Theory, B. III. chap. v.

not

not a *needful* contemplation.—But it is a delightful, and a desirable one.—And we may justly add, in words used, on another occasion, by the *Son of Sirach:*

Ecclesiasticus, chap. xvi.

Ver. 20. *No heart can think upon these things worthily: and who is able to conceive His ways?*

Whilst we also add, in the words of the same wise man;

Ecclesiasticus, chap. xlii.

Ver. 15. *In the* WORDS *of the Lord are His works.*

22. *O how desirable are all His works!—and that a man may see even to a spark!*

Now with such humble and honest apprehensions upon our minds,—and not wishing to impose either æras, or opinions, upon the world, or upon any one individual;—but wishing only to pursue fair, intellectual meditation, and inquiry; let us consider, what might be effected by a plain *Sabbatic Æra.*

A SCRIP-

# A SCRIPTURAL PERIOD; OR A SABBATIC ÆRA.

THE period to commence, as nearly as poſſible, at the Vernal Equinox;

And to be divided,

| | Days. |
|---|---|
| 1. Into weeks, conſiſting each of - - - days, - - - - - - | 6 |
| - - - and *a Sabbath*, - - - - | 1 |
| | 7 |
| 2. Then into *months*, conſiſting each of a *quaternion* of weeks, or - - | 28 |
| 3. Then into years; conſiſting each, (in alluſion to *a double week*,) of twice ſix months, - - - - | 336 |
| And of a *feſtival month* at the end, - | 28 |
| And of an *high Sabbath*, added in the laſt week, *on the eighth day*;—in conformity to the ſolemn meeting, and Sabbath on the eighth day of the *Feaſt of Tabernacles* *. - - | 1 |
| | 365 |

* Leviticus, ch. xxiii. ver. 34. 36. Numb. ch. xxix. ver. 12, 13. 17. 20. 23. 26. 29. 32. 35.

Next, the period is to be divided,

4. Into *quaternions* of years,—alluding to months;
With an *high Sabbath added*, or *intercalated*, at the end of each quaternion.

By this means a Leap year will be added every fourth year.

And at the end of each fourth year, will, of courſe, be *three great Feſtivals*, or *Sabbaths*,—to be celebrated all together.

After this,—and beſides this,—independently on the former diviſions,

5. The period is to be divided into *Sabbatical periods*, — conſiſting each of

| | | |
|---|---|---|
| Six common years, - - | 6 | |
| And a *Sabbatical year* of reſt, - | 1 | |
| | — | |
| | 7 | |
| | — | |

6. Then into *Jubilees*; conſiſting each of Seven Sabbatical years, - 49
And a Jubilee year, - - - 1
— 50
—

7. And

7. And laſtly, the period is to conſiſt of *A Grand Jubilee of Jubilees*;—that is,

| | Years. |
|---|---|
| Of ſeven Jubilees, - - - | 350 |
| And a great Jubilee of Jubilees, - | 50 |
| | 400 |

At the end of the laſt year of which, (as it will exactly correſpond with the *hundredth quaternion*,) the *three additional Sabbaths are to be omitted*;—*and, in lieu thereof, all the ſix days of the laſt week are to be held as great Feſtivals, and Sabbaths*, in commemoration of the period being completed.

By this means, the three days will be omitted every four hundred years, as exactly, and perhaps in a more ready and more regular manner, than in that at preſent adopted;—and the *æra*, or period, will produce exactly the ſame effect as the *Gregorian period*.

Whilſt, upon this plan, the uſe made of the periodical revolution of the moon, will be merely *to diſtinguiſh the years from each other*; by the different days of the week, and month,

on which the *first new moon*, or *first full moon*, in every year will fall.

And, at the same time, the *same* days of the week, will continually be on the *same* days of the month, for ever :—two additional advantages, which the *Gregorian period* has not.

But this is not all ;—for now let us proceed a little further :

At the end of *six thousand years*, (the Sabbatic period thus far completed, by the beginning of the seventh thousandth year ;) which will be exactly the end of *fifteen* great *Jubilees of Jubilees* ;—when, according to what has just been mentioned, there would be as usual six days of holy Celebration, or *six great Sabbaths* observed *all together* ; here let there be an *anticipation of a day*,—in conformity to the *prophetical reverential idea* that runs through Sacred Writ, of the promised *hastening of the dawn* of the period of final deliverance, and bliss ;—and let *the last of the six Sabbaths, at the end of every six thousand years*, be therefore deemed *the first day* of the great *Seventh Millennary*.

And this reverential *anticipation*, will omit, and

and leave out, *the one day neceſſary to be omitted*, at the end of 6000 years.

A like *further reverential anticipation*, at the end of 144000 years; (or at the end of 360 * *Great Jubilees of Jubilees*,) when of courſe there would be again ſix Sabbaths celebrated all together;—will perfectly adjuſt, and complete the whole;—and render the period exact in all points, even to *a ſecond of time*.

So that, if we ſuppoſe ſuch *a Period* to have commenced, at the Creation of the World; *on the firſt appointment of the Sabbath*; it would have its firſt real, and great adjuſtment, at the end of the year 6000; (or of our year of the Chriſtian æra 2000:)—and *its final great adjuſtment*, at the end of the year of the world 144000.

And even let it be ſuppoſed to begin, at any ſubſequent time, or moment whatever, in any age whatever;—it will ſtill *ever* go on keeping perfect time, with the ordained motion of the earth:—and *the ſame days of the week, will fall conſtantly on the ſame days of the month, and year*;—whilſt every identical year,

* See, in the ſubſequent pages, an aſtoniſhing coincidence of *this number*, which is the well known diviſion of a Great Circle, with the *numbers* of Muſical Notes.

in the whole vaſt period, will be ſufficiently, and preciſely diſtinguiſhed, in every different region, and country, by the preciſe day, and hour, and minute, on which either the *very firſt New Moon*, or elſe the *Paſſover Full Moon* ſhall fall.

And hence even the very exceſſive *irregularities* of the *Moon*'s motion, in all reſpects, will be found a moſt beneficial appointment in the order of Creation.

And the *Sun* and *Moon* will truly be, throughout all ages, to inhabitants upon earth, what they were ordained to be, by THE WORD OF GOD:

Geneſis, chap. i.

Ver. 14. *For SIGNS,—and for SEASONS,—and for DAYS,—and YEARS.*

To ſum up the whole idea of the *Sabbatic Æra*; it will conſiſt of

1. Twice ſix months, (of four exact weeks each,) with an additional month of rejoicing, and an *intercalated Sabbath*—for the year.

2. Of a regular obſervance of *quaternions* of years, with another intercalated Sabbath at the

the end of each *quaternion*;—for a *Quaternion*; or a ſecond chronological diviſion of time.

3. Of *Jubilees*—every fifty years;—for a third diviſion of time.

4. Of *Great Jubilees*, every *quaternion of centuries*, or every four hundred years; for a fourth diviſion of time.

5. Of *Millennial periods*, of ſix thouſand years; for a diviſion of *times*.

6. And laſtly, Of *an entire revolution of Great Jubilees of Jubilees*;—or of three hundred and ſixty Great Jubilees of Jubilees; for *an entire Æra*.

All this may be deemed matter of mere curioſity;—and it may be ſo:—but the coincidence of every idea that relates to all the diviſions of *the period*, with the *Law*,—and the *Prophets*,—and the *Goſpel*;—and with the idea of the *ſeventh millenary*, entertained by the firſt Fathers of the Church, is ſurely deſerving of attention.

Viewing it only in that light;—let us purſue a little further, the conſideration and elucidation of what has been ſaid, concerning the ordained prevalence of *ſeven diſtinctions*, in ſo many of thoſe wonderful works of GOD, ſo uſually ſtyled the works of nature.

Some of thoſe *diſtinctions* have juſt been enumerated in the preceding pages;—but they deſerve to be more preciſely mentioned, though it be only as matter of mere curioſity;—and though as much brevity, as poſſible, is proper, on the occaſion.

It has been obſerved, that the *ſeven* NOTES OF MUSIC ſo perfectly accord with the *ſeven Colours*;—that, if the ſeveral ſpaces occupied by each of the colours in the *priſmatic ſpectrum* be nicely marked, thoſe diviſions of the whole *ſpectrum* will be ſuch, as to anſwer very nearly to the diviſions of a *ſtring* to ſound the ſeven muſical notes,—whilſt at the ſame time, thoſe ſeven colours blended together, in juſt ſuch proportions, will form the *whitiſh colour* ſimilar to that of a pencil of the ſun's rays.

This analogy, between the manner in which the whole aggregate of light is compounded of its *ſeven* conſtituent parts; and that in which *a ſtring**, capable of ſounding all

* The ſtring muſt be twice the length of the *priſmatic Spectrum*;—and then the diviſions muſt be, in the following fractional parts, anſwering to the ſeven notes in Muſic:

1 $\frac{8}{9}$ $\frac{5}{6}$ $\frac{3}{4}$ $\frac{2}{3}$ $\frac{3}{5}$ $\frac{9}{16}$ $\frac{1}{2}$

It

all the *ſeven* notes of muſic, is divided into its *ſeven* proper parts;—or in other words,

It has been mentioned, in a preceding Note, that the effect might be produced by the introduction only of a *minor third*; viz. E flat, inſtead of E natural: but it will be ſtill more perfectly produced, by the introduction of of B flat (or a minor ſeventh).

In other words, the diviſions of the whole *ſpectrum* of colours, and its two extremities, will coincide with the key note; a ſecond; a third minor; a fourth, a fifth, a ſixth major; a ſeventh minor; and the octave to the above mentioned key note.

| C | D | E♭ | F | G | A | B♭ | C |
|---|---|---|---|---|---|---|---|
| Ut. | Re. | Mi.♭ | Fa. | Sol. | La. | Si.♭ | Ut. |

And the *differences* between the fractional parts of the ſtring, will be the exact *breadths* of the ſeven different colours of the priſmatic *Spectrum*, in this order:

Red.
Orange.
Yellow.
Green.
Blue.
Indigo.
Violet.

The utmoſt limit of the *Red*, being exactly in the middle of the ſtring, or at $\frac{1}{2}$.

The differences of the fractional parts, if the half of the ſtring, or the whole length of the ſpectrum be divided into 360 parts;—*that is*, the breadth of the colours, will be

45—Red.
27—Orange.
48—Yellow.
60—Green.
60—Blue.
40—Indigo.
80—Violet.

between the *Quantum* of each of the *ſeven* colours in the Sun's light; and the *Quantum* of

And it is again a moſt ſtriking analogy, and coincidence of circumſtances, that if *all the fractions* denoting the ſeven notes of muſic, taking in all thoſe denoting the the notes *minor* and *major*, (or *flats* and *ſharps*,) be reduced to one common denominator;—that denominator will be 3600,—or 360 × 10;—which leads us to an aſtoniſhing reaſon, founded in harmony itſelf, for the preference of *the number* 360, the common meaſure, and proper diviſion of a great circle; in addition to thoſe ancient reaſons, of its freeing aſtronomical calculation from all fractions; and of its admitting a diviſion by all the numbers, above and below *unity*, viz. 2, 3, 4, 5, 6, 7 8, 9.

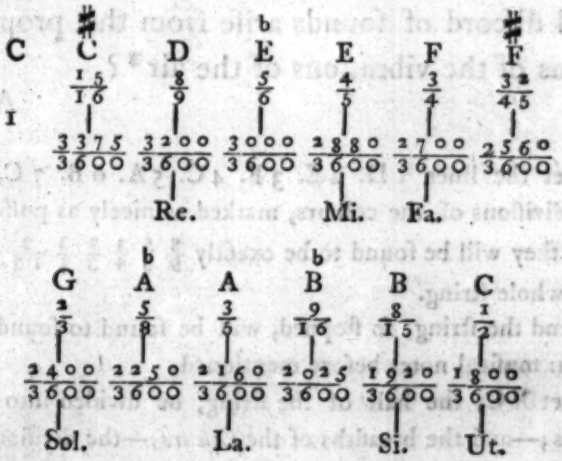
A reaſon, ſo ſtrongly founded in harmony, that, but for the two exceeding little variations of $\frac{5}{3600}$, in the length of the ſtrings, of *C ſharp*, and *B flat*, the whole might be reduced to a common denominator of 360.—And whether this *little* variation is founded in exact truth or no, I leave to thoſe to determine, who are better acquainted with the real moſt exact mathematical proportion of *harmonics* than I can pretend to be —Perhaps, if the *minutely exact* meaſures of the length of the ſtrings could be adjuſted to a ſtill more minute ſcale, than Dr. Smith, or the ableſt inveſtigators of harmonics have yet adjuſted them; even this little variation would not be found; and 360 itſelf would be preciſely the common denominator.

The curious detail of the reduction of the fractions, denoting all the poſſible notes in muſic, to a common denominator

of the vibratory power of each of the *ſeven* notes in muſic; is ſurely not only wonderful, but deſerving of high attention.

Sir

nominator of 3600, as I received it from a very curious and learned friend, is here given:




Perhaps this whole matter concerning the diviſion of a ſtring to ſound the ſeven notes of muſic;—and concerning the diviſion of the ſeveral colours, in the *long ſpectrum* of ſolar rays, formed by a priſm;—and the manner of uniting theſe colours all together, even in a painted imitation, to produce white, may be better explained by a diagram.

Let X S, therefore, Fig. 1, Pl. $\frac{IV.}{2}$ repreſent a ſtring of a violin, of twice the length of the ſpectrum X C.

Let X C repreſent the whole ſpectrum, reaching exactly to the middle of the ſtring, where the proper *rectilinear limit*, (the *laſt diameter*,) is ound.

Let

Sir Iſaac Newton was ſo much ſtruck by it, that he has even made it one of his *queries*, whether the harmony and diſcord of colours, may not ariſe from the proportions of the vibrations propagated through the fibres of the optick nerves into the brain; as the harmony and diſcord of ſounds ariſe from the proportions of the vibrations of the air*?

And

Let the lines 1 D. 2 E. 3 F. 4 C. 5 A. 6 B. 7 C, be the diviſions of the colours, marked as nicely as poſſible; and they will be found to be exactly $\frac{8}{9}$ $\frac{5}{6}$ $\frac{3}{4}$ $\frac{2}{3}$ $\frac{3}{5}$ $\frac{9}{16}$ $\frac{1}{2}$ of the whole ſtring.

And the ſtring, ſo ſtopped, will be found to ſound the ſeven muſical notes before mentioned,

Let X C, the half of the ſtring, be divided into 360 parts;—and the breadths of the *Colours*;—the diviſions of the ſeveral *parts*, will be found to be,—*Violet* 80—*Indigo* 40—*Blue* 60—*Green* 60—*Yellow* 48—*Orange* 27—*Red* 45.

Let a circle, Fig. 2, Pl. $\frac{IV.}{2}$ be drawn, on card, or paſteboard;—let it be divided in theſe proportions, and let the ſeven colours be painted reſpectively, as they are marked in this figure;—and on whirling this circle rapidly round, it will repreſent a *white*, or rather yellowiſh white colour, ſimilar to that of real ſunſhine.

But in order to make the experiment ſucceed perfectly, each colour ſhould be ſhaded down in painting, in ſeveral tints;

* Optics, Book III. part i. q. 14. Biſhop Horſley's edition, Vol. IV. p. 221.

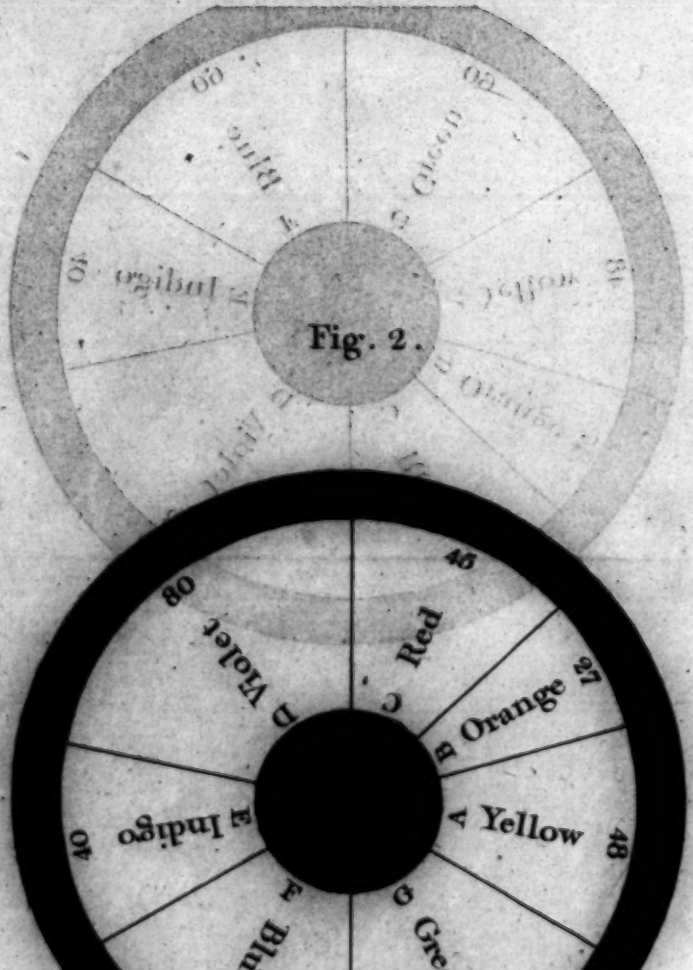
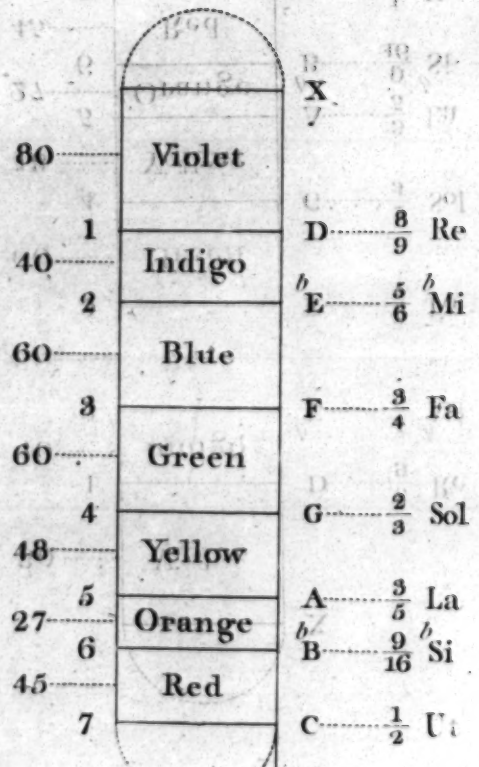

Red
Orange
Yellow
Green
Blue
Indigo
Violet
45
27
48
60
60
40
80
A
B
C
D
E
F
G

Fig. 2.


X
80 Violet
1
D 8/9 Re
40 Indigo
2
♭E 5/6 ♭Mi
60 Blue
3
F 3/4 Fa
60 Green
4
G 2/3 Sol
48 Yellow
5
A 3/5 La
27 Orange
6
♭B 9/16 ♭Si
45 Red
7
C 1/2 Ut

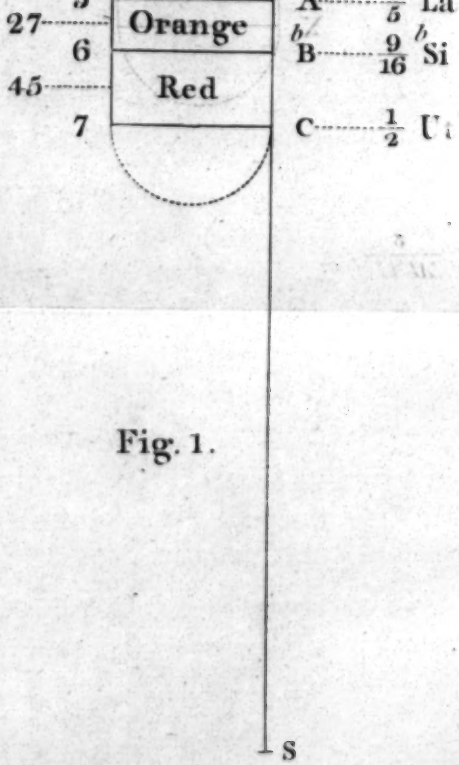



Fig. 1.

Published as the Act directs, by John White, Fleet Street, June 30th 1800.

And ſuch a ſort of analogy runs throughout all nature.

It is now known,—(and it has been known only within a few years, by means of Dr. Herſchel's diſcovery,)—that there are now exactly *Seven Planets* revolving round the Sun:—and they are, (beginning from the loweſt extremity,)

tints; from the one extreme adjoining colour, to the other;—or elſe the white will not be quite ſo bright as it ſhould be;—becauſe, in the real priſmatic Spectrum, the ſeven colours, where they unite, are as it were melted one into another;—as indeed is the caſe in all the uniting parts, of all the various links of the chain of the whole ſtupendous creation.

I cannot conclude without remarking, as a moſt curious circumſtance, that as G. Sol, *the here correſponding middle note* in muſic, is one of the pleaſanteſt ſounds to the ear,—ſo *green*, the *middle colour*, is alſo one of the pleaſanteſt colours to the eye;—and an exact *ſixth part* of the whole;—the ſo common meaſure of the diviſion of a great circle.

And I cannot but wiſh to refer the Reader to that admirable paper of *Addiſon*'s, in the *Spectator*, Vol. V. p. 274. No. 387; where he ſo finely marks out the uſefulneſs and and delight of the *Green colour*, to us, in our preſent ſituation, and condition, of ſenſes and faculties;—and at the ſame time, points out the advantage and benefit of the general veſture of our whole globe of earth being ſo green.

1. *Herſchel's*

1. *Herſchel's Planet*;—2. *Saturn*;—3. *Jupiter*;—4. *Mars*;—5. *The Earth*;—6. *Venus*;—7. *Mercury*.

There are alſo properly (which has been known and aſcertained, in like manner, only within a few years of this preſent wonderful age in which we live; and has been aſcertained only by the diſcovery of *Platina**,) *ſeven*,—perfect *Metals*, which are *malleable*:—and which are,—

1. *Lead*.—2. *Silver*.—3. *Copper*.—4. *Iron*.—5. *Tin*.—6. *Platina*.—7. *Gold*.

There ſeem to be alſo, *properly*, only *ſeven Semi-metals*:

1. *Arſenic*.—2. *Cobalt*.—3. *Zink*.—4. *Antimony*.—5. *Nickel*.—6. *Biſmuth*.—7. *Mercury*†.

* This metal was firſt made known to the world by *Don Antonio D'Ulloa* in 1748: and accounts of it were firſt publiſhed in the Philoſ. Tranſ. See Martyn's Abridgement, Vol. X. p. 671.

† *Cronſtedt*, page 206. Sec. ccxvi. ranks *Quickſilver* amongſt the *Semi-metals*.—In a very curious Diſſertation, in the Philoſ. Tranſ. Vol. LXXIII. p. 329, it is even deemed worthy to be reckoned amongſt the perfect Metals. But as mention is even there made, p. 347, of its crumbling to pieces, in ſome inſtances, under the ſtroke of the hammer;—and as it is not *naturally*, on this globe of earth, in a ſolid ſtate, it may ſafely retain the rank, which *Cronſtedt* has aſſigned it.

There

There ſeem to be, in like manner, in reality only *ſeven primary kinds of Earth*, of which all the reſt are compoſed;—and they are, reckoning them in the ſame kind of order analogouſly,

1. *Strontion.*—2. *Argillaceous.*—3. *Baryt.*—4. *Magneſia.*—5. *Calcareous.*—6. *Siliceous.*—7. *Zirkon.*

*M. Schmeiſſer*, in his Syſtem of Mineralogy, names two more;—the *Adamantine* Spar Earth,—and the *Auſtralis.*

But the experiments of *M. Klaproth* ſeem to have determined the *Adamantine* to contain no new earth.

And the experiments, both of Mr. *Klaproth*, and Mr. *Hatchett*, whoſe ſkill in mineralogy is ſo well known, have done the ſame with regard to the *Auſtralis*;—and therefore, in fact, have left only *ſeven kinds* of primary earths, as properly aſcertained *.

There

* Dr. *Pearſon*, in his moſt valuable publication of the Table of *Chemical Nomenclature*, in his firſt tranſlation of it added, to the five kinds of earth which were before acknowledged, *Zirconia*, *Adamantina*, *Auſtrala*, and *Strontia*;—with a mark of interrogation after each;—

to

There are alſo, as it ſhould ſeem, when fairly and fully conſidered, exactly *ſeven* kinds of *Gaſes*, or *primary kinds of Air*.

By the diſcoveries of Mr. *Boyle*, Dr. *Hales*, Dr. *Black*, and *La Voiſier*, they were at firſt divided into three kinds:—1. *Hydrogen*—2. *Oxygen*—and, 3. *Azotic*. Or, in other words, —1. *Inflammable Air*,—2. *Vital Air*,—and 3. *Mephitic Air*.

But as the poiſonous *mephitic air* of *charcoal* is certainly now known to be moſt perfectly different from the poiſonous *mephitic air* of *aqueous damps*, we muſt divide mephitic air into two kinds.

And as mere *hydrogen gas*, or common fixed air—is a very different thing from violently inflammable air,—we muſt again properly divide *hydrogen* into two kinds.

Whilſt the diſcoveries lately made concerning pure *vital air*, lay us under a neceſſity of

to denote that the propriety of their place, as new ſpecies, was not fully determined. But, ſince that, he has been ſatisfied that *Strontia* was fully demonſtrated to be a new earth, by *Kirwan*;—and that the fact, as to *Zirconia*, was not diſproved;—but that *Adamantina* and *Auſtrala* were to be rejected:—and, therefore, he concludes that there are *Seven*, and ſeven only different kinds of earth.

diſtinguiſhing

diſtinguiſhing it from common *oxygen gas** on the one hand, and from mere *dephlogiſticated air* on the other.

We are therefore led to diſtinguiſh *airs*, or *gaſes*, properly into ſeven primary kinds, as well as *colours*:—which latter indeed might juſt as well be confined to *three* kinds, by flinging out *orange*, *green*, *indigo*, and *violet*; —as the airs, by flinging out the diſtinctions of truly *inflammable air*,—*vital air*,—*dephlogiſticated air*,—and *carbonic*.

We may, therefore, juſtly reckon up the *ſeven primary airs*, or *gaſes*, analogouſly to the other natural diviſions, as follows:

1. *Aqueous Mephitis*.—2. *Carbonic Air*.—3. *Oxygen*.—4. *Vital Air*.—5. *Dephlogiſticated Air*.—6. *Hydrogen*.—7. *Inflammable Air*.

It has been remarked, in the preceding Diſſertations†;—that the fluid of *Heat* or *Fire*, as well as the exiſtence of colours, is known to us in *ſeven* perfectly diſtinguiſhed and different ſtates;—which have been enu-

* It is now known that *water* is formed by a compound of *hydrogen* and *oxygen*.

† Supplement, p. 57.

merated

merated in the ſame ſort of analogical order, as follows:

1. *Fixed Fire**.—2. *Quieſcent Fire*†.—3. *Radiant Caloric*‡.—4. *Flame.*—5. *Meteoric Vapour*§.—6. *Electric Fluid.*—7. *Light.*

There are alſo properly juſt *ſeven* different *kinds* of Liquid ſubſtances; namely,

1. *Bitumens.*—2. *Oils.*—3. *Spirits.*—4. *Animal Secretions.*—5. *Water.*—6. *Vapour.*—*Subtil odoriferous Fumes.*

For, as to the two ſuperior fluids; *Air*, and *Fire*;—they are indeed *in all*:—and even water owes its very fluidity to *fire*; which is in *it*, as well as in every one of theſe *Liquids.*

There ſeem alſo moſt properly to be *ſeven kinds* of really pellucid *Gems*, or precious *Jewels*; the others, being either variations, and mixtures of the component parts of theſe;—or elſe *mere ſtones*, and petrifactions; and therefore rather to be deemed of a ſecondary kind.

* Rendered ſolid in metals.

† Expanding metals, and perceived in warm bodies.

‡ Appearing in red-hot iron, and in burning bodies.

§ *Ignes fatui*, and *ſhooting ſtars.*

The

The Jewels are,

1. *Amethyſt.*—2. *Sapphire.*—3. *Beryl.*—4. *Emerald.*—5. *Yellow Diamond*, or *Topaz.*—6. *Hyacinth*, or *Jacinth.*—7. *Ruby**.

There

* The fiery red *Carbuncle* is only a particular kind of *Ruby.*

The deep red *Sardius*, and the *Cornelian*, are only mere precious *Stones*; and not pellucid *Jewels.*

The red *Garnet* is, in fact, not a Jewel, but a mere *Stone*; and has ſometimes even been conſidered, as only *Quartz* impregnated with *Iron* §.

And the golden green *Chryſolite*,—belongs properly to the ſame claſs with the yellow *Topaz* ‡; if it is to be at all deemed a ſort of *Jewel*, and not rather, as well as the greeniſh yellow *Chryſopraſe*, or the *Chalcedony*, or *Agate*, a mere *Gem.*

Whilſt the *Topaz* itſelf is nearly connected with the *Diamond*;—as the true Oriental, *Eaſt Indian Topaz* is almoſt colourleſs, and melts (with *borax*) in heat:—and the Diamond itſelf is now known to conſume in a ſtrong fire, even with a flame †.

Perhaps the *Diamond* ought not to be reckoned amongſt the *Gems* at all; but to be placed *per ſe*,—*above all*,—and to be conſidered merely as an *inflammable ſubſtance*,—as *Schmeiſſer* has placed it †† by itſelf; becauſe of its being ſo entirely combuſtible, and to be reduced to mere fluid of fire.

§ Cronſtedt, p. 77.

‡ Ibid. p. 52, 53. Sec. xlvi. xlvii. Schmeiſſer, Vol. I. p. 72. 113. Spec. viii. xix.

† Schmeiſſer, Vol. I. p. 62. 282. Spec. iii.

†† Schmeiſſer's Mineralogy, Vol. I. p. 282.

There ſeem alſo to be juſt *ſeven ſecondary Gems*, or Gems moſt commonly ſo called; —or

But as the fine, and truly valuable *yellow Diamond*, has ſo great an affinity to the *Topaz*, I have here thought it beſt to name the *Diamond* in that claſs.

At the ſame time, I cannot but entertain an apprehenſion, conſiſtently with that which I entertained, and ventured to publiſh in the Philoſophical Tranſactions, many years ago *;—that the very ſubſtance which is the baſis of *Diamond*, is indeed *that* which pervades, and fills up the pores of all *pellucid ſtones*, and thereby renders them tranſparent; according to Sir Iſaac Newton's moſt accurate ideas of the *cauſe of tranſparency*, in his Opticks †.

And if ſo;—if this be indeed a fact;—then *Diamond* is itſelf, in reality, in all Jewels; and deſerves to be conſidered as rather *comprehending them all*, than diſtinct from them:—ſomewhat as *white* colour, amongſt colours, comprehends them all;—but yet is none of them—and is compoſed of an aggregate of rays of light which are in all; whilſt *black* is the abſence of all.

Sir Iſaac Newton had obſerved, that the *reflection* of light in bodies was ſtronger or weaker, according as the ſuperficies had a greater or leſs refracting power:—and therefore was ſtrongeſt of all in *a Diamond* ‡.

He had alſo obſerved, that all bodies had their refractive powers greater in proportion to their *denſities*;—and that they were ſtill more increaſed as they partook more of ſulphureous oily particles §.

He had further obſerved, that ſome *Diamonds*, as well

* In Vol. LVII. for 1767, p. 58. 64. † Book II. Part iii. prop. 3 and 4

‡ In his Opticks, Book II. Part iii. prop. 1. and Book II. Part iii. prop. 10

§ Book II. Part iii. prop. 10.

as

—or *precious Stones*, as diſtinguiſhed from *real Jewels*.

as *Amber*, became *hot*, by ſtriking, preſſing, or rubbing them *.

And hence, even at that early period of Chemical enquiry, he ventured to ſay, that DIAMOND *probably is an unctuous ſubſtance coagulated* †.

The ſuſpicions of this wonderful man, who with great fear and humility devoted all the increaſe of his ſcience‡ to the glory of God, have been ſince fully verified by *M. Lavoiſier*, *in* 1772. And it is now known that, *with nitre, the combuſtion of Diamonds may be effected even in a moderate heat* §.

*Jet*‖, is a kind of *Gagates*,—a *bituminous* ſubſtance;—and has every ſubſtance properly belonging to either a Gem, or Jewel, abſent from it,—nearly as much as a piece of *Cannel Coal* ¶.

As is the caſe alſo with *Amber* **.

The *Onyx*, with its alternate laminæ of black and white; as well as the *Sardonyx*, with its alternate laminæ of white and red; or of white and of yellow;—is a flinty ſubſtance, or *ſiliceous Stone* ††;—as much as the *Chalcedony*, or the *Agate*, and not a pellucid Jewel.

The *Chalcedony* ‡‡, with its miſty gray, and blue tints, mingled with yellow and purple,—is a ſort of *mere Flint*.

And ſo alſo is the *Agate* ‡‡, and the *Mocca*, or *Moſhoa* Stone, or *arboriſed Agate*.

* Opticks, Book III. Part i. qu. 8. † Book II. Part iii. prop. 10.

‡ Book III. Part i. qu. 28. 31. See Biſhop Horſley's edition of Sir Iſaac Newton's Works, Vol. IV. p. 155. 173. 175. 217. 174. 238. 262.

§ See Philoſ. Tranſ. for 1797, p. 124.

‖ Hill's Foſſils, Vol. I. p. 413. ¶ P. 416.

** Schmeiſſer, Vol. I. p. 298. Spec. 12. Hill, Vol. I. p. 409.

†† Cronſtedt, p. 65. 67. Sec. lvii. lx. Schmeiſſer, Vol. I. p. 108. 111.

‡‡ Ibid. p. 67. Sec. lxi.—Schmeiſſer, Vol. I. p. 105. 117. 119.

And conſiſtently with the obſervations made, in the annexed note beneath, they are, —according to the ſame mode of claſſing with the preceding ſeptenary diviſions:

The Chamelion *Opal*, with its various colours, according to the light in which it is held, may be deemed a ſpecies of *Flint*, or ſiliceous *Stone* *;—and the *Labrador Stone* †, which has the ſame properties, is a ſort of *Feld Spar*.

The pale brown *Cat's Eye*, with its white moveable ſpot playing about in it; is alſo a ſpecies of the ſiliceous genus, properly called *Feld Spar* ‡:—and all of theſe may be claſſed, as indeed they have been, with the *Onyxes*.

The *Jaſper*, is even a ſtone found in conſiderable maſſes; in veins and beds, and ſometimes forming whole parts of rocks §.

And the blue *Turquoiſe*, or *Ligure*,—and the gold and blue *Lapis Lazuli*, are mere ores;—and, as precious Gems, to be properly included in a claſs by themſelves.

We may perceive, therefore, from all theſe conſiderations, as it appears to me, that on full and due conſideration,—as there are only *ſeven* really *pellucid Gems*, or perfect *Jewels*; ſo alſo there are, in reality, only *ſeven* different kinds of what are properly called *Gems*, or *precious Stones*;—which are as named above.

To mention any others, beſides theſe, with them; appears to me to be as unreaſonable, as to claſs the purple *Porphyry*,—the red Egyptian *Granite*,—the green *Verde Antique*,—the black (*Thebaic Marble*, ſpotted with gold,) —the *Baſaltes*,—the variegated greeniſh *Serpentine*,—or the *Brocatello Marble*,—with *Jewels*.—All theſe latter are moſt valuable *Stones*;—but are neither *Jewels*, nor *Gems*.

* Schmeiſſer, Vol. I. p. 139.
† Ibid. Vol. I p. 134.
‡ Ibid. Vol. I. p. 130. 137.
§ Ibid. Vol. I. 120. Spec. xxii.

1. *Garnet.*—2. *Turquoiſe*, or *Ligure.*—3. *Onyx.*—4. *Green Jaſper.*—5. *Sardonyx.*—6. *Cornelian.*—7. *Sardius.*

There ſeem alſo to be juſt *ſeven* kinds of *Salts*;—namely, three *alkalines*,—three *acids*,—and *neutral* ſalt * ;—and they may be thus arranged:

1. *Mineral Alkali.*—2. *Vegetable Alkali.*—3. *Volatile Alkali.*—4. *Neutral Salt.*—5. *Marine Acid.*—6. *Nitrous Acid.*—7. *Vitriolic Acid.*

There ſeem alſo to be *ſeven kinds* of *Attraction*; namely,

1. The attraction of *Cohefion*; which acts inverſely as the cubes of the diſtances.
2. The attraction of *Gravitation*; which acts inverſely as the ſquares of the diſtances.
3. The attraction of *Cryſtallization*; which there is reaſon to conſider as different from both of the preceding kinds.
4. *Capillary Attraction*; the nature of which is acknowledged by the ableſt philoſo-

* See Biſhop Watſon's excellent Chemical Eſſays, Vol. I. p. 144.

phers to abound with ſo many difficulties *; and which ſeems to be the ſame with *Glandular Attraction.*

5. *Luminary Attraction*; or that by which rays of light are refracted, and reflected, according to *Sir Iſaac Newton*'s ideas, in his Opticks †

6. *Electrical Attraction*; now well underſtood to exiſt in ſo many bodies.

7. *Magnetical Attraction*; the properties of which, from the diſcoveries of Dr. *Knight*, Mr. *Mitchell*, and Mr. *Canton*, appear ſo truly wonderful.

We may further add, (conſiſtently with what has been already remarked,)—that though in general there are only *five Senſes* enumerated as belonging to man, yet that, in reality, and when duly conſidered, there are *ſeven*, which may be thus arranged:

1. *Taſting.*—2. *Smelling.*—3. *Senſe of Pain.*—4. *Common Feeling.*—5. *Senſe of Pleaſure.*—6. *Hearing.*—7. *Seeing.*

* See Cote's Lectures, p. 137.

† Book II. Part iii. Prop. 12 and 13, to 20.

And

And laſtly, there are alſo properly *ſeven Vocal Sounds*, and no more. We call them *vowels*; and make them only five in our language: but in reality (e) has two ſounds, which never can be confounded together, or made the ſame; and ſo has (o)*. The Greeks therefore rightly made the number of vowels *ſeven*, by adding (η) and (ω):—and in very truth no art whatever can by any means add an *eighth vocal ſound*, that ſhall be perfectly different from them. The conſonants, in different languages, may be different in number, according to the powers, and elegance, or poorneſs and rudeneſs of the compoſition;—but the vocal ſounds muſt ever, be the ſame:

a e ee i o oo u.
α ε η ι ο ω υ.

As to reducing the number to *five*; they might almoſt as well be reduced to *three*, by confounding the (é) with the (i), and the (o) with the (u).

* We have examples of the two ſounds in—
Legends—letters—not—noble—nothing—notion.
η ε ο ω ο ω
Let—me—yet—be—ſo—help—to—ſome.
ε η ε η ω ε ω ο

In truth, the muſical notes, and the colours, and all the other ſeptenary diviſions, might juſt as well be reduced to *five*, or to *three*:—for *green* is compounded of *blue* and *yellow*;—and *orange*, of *yellow* and *red*;—and *violet*, of *blue* and *red*;—and *indigo* might be conſidered as only exceeding deep *blue*. Take away theſe four compounds,—and there will remain only blue, yellow, and red.

The ancients had only *three colours* for painting*, *red*, *yellow*, and *blue*, (or *purple*;)—and the firſt *Lyre* is ſaid, by *Diodorus Siculus* †, to have had only *three ſtrings*.

And we may conclude theſe obſervations, by remarking, that perhaps thoſe words of our moſt elegant Poet, *Dryden*, were indeed more literally true, than he himſelf was at all aware of, when he wrote them;

*From harmony, from heavenly harmony,*
*This univerſal frame began:*
*From harmony to harmony,*
*Thro' all the compaſs of the notes it ran,*
*The diapaſon cloſing full in man.*

* In fact, they long uſed only two, namely,—*red*, and *yellow*; except white and black, which are no colours at all. Plinii. Hiſt. Nat. Lib. XXXV. cap. 6. ſec. xxxii.

† Lib. I. 106. p. 20. Weſſelingii.

All

All the preceding extraordinary *analogies*, are placed in one point of view, in the annexed Table:—from the inſpection of which, ſtill further *approximations* between them, will appear to a contemplative mind:—and ſtill further concluſions *may* be drawn, than I have ventured to mention on this occaſion.

And at the ſame time it is ſingularly curious to obſerve, how naturally all the common diſtinctions of things, in the works of creation around us, fall into *ſeptenary* diviſions, even to a common and unphiloſophical mind, merely ſeeking to diſtinguiſh things one from another, by their ordinary external appearances *.

It

* The apparent kinds of Earths, that differ moſt obviouſly, and inſtantly to the *common* eye, are *Seven*, viz.

1. Argillaceous, or *Clays*.—2. *Boles*.—3. *Aſhes*.—4. Vegetable *Mould*.—5. *Sand*.—6. *Magneſia*.—7. Calcareous, or *Chalk*.

So the different kinds of *Stones*, obvious to the *common* eye, are *Seven*.

1. *Slate*.—2. *Spars*.—3. *Marbles*.—4. Quarry *Stone*.—5. *Pebbles*.—6. *Talcs*.—7. *Flints*.

The different kinds of *Plants*, moſt obvious, at firſt glance, on beholding the face of the earth, are *Seven*.

1. *Thorns*

It is alſo a reflection, that ought not to be unheeded by a contemplative mind; although it

1. *Thorns* and briars.—2. *Shrubs*.—3. *Foreſt Trees*.—4. *Graſs*.—5. *Fruit Trees*.—6. *Eſculent Plants*.—7. *Corn*.

And in like manner the different kinds of *Animals*, inhabiting the globe; in their general diviſions, from their moſt remarkably different external appearances, are *Seven*.

1. *Reptiles*.—2. Flying *Inſects*.—3. *Fiſhes*.—4. *Birds*. 5. Wild *Beaſts*.—6. *Cattle*.—7. *Man*.

And, ſomewhat imitating the order of the preceding Table, all theſe may be thus ranged:

| | | | |
|---|---|---|---|
| 1. Clay, | Slate. | Thorns, | Reptiles. |
| 2. Boles, | Spars. | Shrubs. | Flying Inſects. |
| 3. Aſhes. | Marbles. | Foreſt Trees. | Fiſhes. |
| 4. Mould. | Quarry Stone. | Graſs. | Birds. |
| 5. Sand. | Pebbles. | Fruit Trees. | Wild Beaſts. |
| 6. Magneſia. | Talcs. | Eſculent Plants. | Cattle. |
| 7. Chalk. | Flints. | Corn. | Man. |

In placing them in this order, the imagination cannot avoid being ſtruck, by the peculiarity of there being juſt *four kinds* of ſubſtances, that diſtinguiſh the ſolid contents of this earthly globe, viz.

1. *Earths*.—2. *Stones*.—3. *Plants*.—4. *Animals*.

And when we reflect that there are properly only *four* kinds of *Animals*, viz.

1. *Fiſhes*.—2. *Birds*.—3. *Beaſts*.—4. *Men*.

In

it be, indeed, a ſort of digreſſion from really exiſting natural diſtinctions, in the glorious

In which may be included (and indeed the French language does include) all kinds of *Reptiles* and *Inſects*.

And that there are juſt *four* Elements,

1. *Water*.—2 *Air*,—3. *Earth*.—4. *Fire*,

And alſo *four* Seaſons,

1. *Spring*.—2. *Summer*.—3. *Autumn*.—*Winter*.

And *four* Winds.

1. *Eaſt*.—2. *Weſt*.—3. *North*.—4. *South*.

And when we reflect, ſtill further, that this ſort of diviſion, is authoriſed, even *emblematically* in Divine Writ; by the deſcription of the *four* HOLY CHERUBIM;—ſurely we cannot but be led to conclude, that the greater and more incluſive *quaternion* diviſion of months, as well as the more minute *ſeptenary* diviſion of the days of the week, is founded on ſome *high arrangements*, in the whole order of Creation; and the reflection ſhould lead us, whilſt we obſerve both, to remember thoſe excellent, though detached words, of the Book of Wiſdom.

Chap. xi.

Ver. 22. *Thou haſt ordered all things in meaſure, and number, and weight.*

22. *The whole world before* THEE *is as a little grain of the balance, yea as a drop of the morning dew, that falleth down upon the earth.*

26. *But Thou ſpareſt all: for they are Thine,* O LORD THOU LOVER OF SOULS.

works

works of Creation, to emblematical, ſpiritual, and Divine diſtinctions, of an higher kind:—that in the ſublime prophecy of the Book of *Revelations*, only *ſeven emblematical Gentile churches* are named;—though it is ſo very well known, that at the very time of the Prophecy, there were other Chriſtian Churches amongſt the Gentiles;—and partiticularly thoſe celebrated ones of the *Theſſalonians*; and at *Corinth*, at *Antioch*, and at *Rome*;—which laſt were not only as much, but more intereſted in the words of the Prophecy than any others.

There muſt, therefore, have been ſome important deep meaning, intended to be marked out. For no other reaſon can very eaſily be aſſigned, for the ſo confining *a meſſage*, from The GREAT LORD AND DELIVERER, to Chriſtians at large.

The Seven Churches are,

1. *Epheſus*.—2. *Smyrna*.—3. *Pergamos*.—4. *Thyatira*.—5. *Sardis*.—6. *Philadelphia*.—7. *Laodicea*.

And although *theſe* may have been more imme-

immediately under the care and direction of *the Holy Apoſtle and Prophet John*;—yet it is ſurely very remarkable, that their number ſhould be even juſt *ſeven* *;—and that *theſe*

* Beſides the remarkable inſtances of ſacred *ſeptenary diviſions* already mentioned, we have another in the Divine Moſaic Law with regard to the offering of the *firſt fruits*.

From the *wave offering of the ſheaf* of the firſt fruits of the harveſt, to the *wave offering of the loaves of bread*, was appointed to be *ſeven weeks* complete, and *ſeven Sabbaths* complete.

See Leviticus, chap. xxiii. ver. 11. 15, 16, 17. 20. Deuteronomy, chap. xvi. ver. 9, 10.

We have ſtill another, alſo, in that remarkable inſtitution of the *Feaſt of Trumpets* of Celebration, in the *ſeventh month*;—and of the *Great Day of Atonement*, or *Expiation*, in the ſame *ſeventh month*.

See Leviticus, chap. xxiii. ver. 24. 27; and Deuteronomy, chap. xxix. ver. 1. 7.

And we are informed, that in further ſtrict obſervance of this inſtitution, it was the cuſtom, during many ages, for the High Prieſt, for *ſeven days* before the Day of Expiation, to continue conſtantly in the Temple, ſtudying the Book of the Law, that he might be perfect in it, againſt the performance of the ſervice of *that Day*.

See Sir Iſaac Newton's Obſervation on the Apocalypſe, Vol. V. p. 455. Biſhop Horſley's edition.

*ſeven*

*ſeven*, receiving admonitions as types of others dwelling on the face of the whole earth, ſhould bear, in their number, ſuch a typical affinity to the great diviſion of our whole habitable ſyſtem of ſolar worlds, as the *ſeven Planets* are now underſtood to be.

Can it be a ſtretch of thought extended too far, to conſider even every one of *them* concerned in the wondrous work of Redemption; —and in the word of Revelation?—perhaps it is only a ſtretch of thought not extended far enough;—ſince the inſpired Apoſtle tells us, concerning the great work of Redemption, that theſe are things,

1 Peter, chap. i.

Ver. 12. *Which the Angels deſire to look into.*

I fear to be raſh:—but I perceive, in my own mind, obvious concluſions, which I neither chooſe, nor will venture, at leaſt as yet, to utter;—though they be concluſions only leading to good, and holy hope.

Here then, let this matter, as to the conſideration of the *natural fitneſs*, as well as of the ſacredneſs

ſacredneſs *of the number Seven, in the diviſion of time*, for the preſent reſt.

May the *Seventh Day*, be yet,—be ever yet,—an *Holy Sabbath* to THE LORD OUR GOD;

Notwithſtanding any fancied philoſophical refinements, of miſtaking philoſophers, loſing ſight of THE GREAT CREATOR;—or however men may have been provoked, by the impoſitions of blind ſuperſtition, to fly into the contrary extreme of impiety.

One thing further, however, does perhaps deſerve our deepeſt conſideration.

And that is;—though the inſtitution is ſo ſacred;—though the wiſhes of many ſerious minds,—and though the excellent laws, and deſigned cuſtom of our country is, that it ſhould be obſerved;—yet, in reality, under the preſent circumſtances of things, *how* can it ſo well be obſerved as it ought to be?

Serious people, intending to train up their families in the fear of God, may go to church; and, what is ſtill more to the purpoſe, may, according to the advice of the holy Pſalmiſt,

*Commune*

*Commune with their own hearts, in their chambers, and be ſtill* *.

But what are the drudging ſervants of the family to do?—for whoſe ſake ſo very much, the inſtitution was appointed?

Let it rather be aſked, in plain terms, *what can they,—what do they do?*

Yet here again,—perhaps, the fault is neither in heads of families, nor in dependants;—in high or in low,—in rich, or in poor;—but in the wrong computation of time.

In the Holy Scriptures we read,

Geneſis, chap. i.

Ver. 5. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα, μία.

*And there was an evening, and there was a morning (one day,* or*) the firſt day.*

Ver. 31. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα ἕκτη.

Ver. 31. *And there was an evening, and there was a morning, a ſixth day.*

* Pſalm iv. ver. 4.

Or

Or as our tranſlation has the words, in the received Engliſh verſion:

Ver. 5. *And the evening and the morning were the firſt day.*

31. *And the evening and the morning were the ſixth day.*

A *natural day* conſiſted then, *at firſt*, of an *evening* and of a *morning*;—beginning with the dark and gloomy part; and ending with the full enjoyment of the cheerful light.

Why was this appointment *ſubverted?*—Why was this original order broken through?

Why was the *morning and the evening*, the emblem of *life firſt, and then death*, made a day; inſtead of *the evening and the morning*;—inſtead of the emblem of *life burſting forth from the bands of death?*

It is this change alone, that has introduced the unavoidable overthrow of the original ſolemn, and ſacred obſervance.

According to the *original inſtitution of the day*, the Sabbath *might* indeed be duly obſerved;—*but according to the modern limits*, and diviſions of the day, *it cannot* fully be obſerved.

Whilſt we continue to reckon the day,—from twelve o'clock at night, till the ſame hour the enſuing night;—we render it impoſſible that ſuch a period ſhould be paſſed *without* neceſſary *work;* unleſs the decent cleanlineſſes of life are to be neglected;—the neglect of which, would be an odd ſort of *ſacred obſervance.*

But if we take the diviſion of the day, as we find it to have been inſtituted originally;—that *an evening and a morning were a day:*—and if we begin the day, as the Jews actually did, at *ſix o'clock* in the evening;—then nothing can be more obvious, than that the obſervance might, with eaſe, and pleaſure, be ever moſt ſacredly adhered to.

All decent, neceſſary preparations, by way of order, and cleanlineſs, might be finiſhed, in every capacity and ſtation of life,—by the greateſt, and by the leaſt,—before *ſix o'clock,* on our preſent Saturday evening;—and *the Sabbath,* the *holy reſt,* for man, and for beaſt, might, in every ſenſe of the word, be obſerved, from that time, till *ſix o'clock* on our Sunday evening;—and then every one might return to his labour;—and family concerns

would be decently ſet in order again, as uſual, before the hour of ſleep.

And it would indeed appear, by the great convenience of the arrangement, and by the real refreſhment and advantage of the whole day, that moſt truly the Sabbath was appointed for man's greateſt benefit.

*The Sabbath was made for man,—and not man for the Sabbath.*

Mark, chap. ii.

Ver. 27. Τὸ Σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ Σάββατον.

Theſe are the apprehenſions of an honeſt, humble mind; — no ways wiſhing to impoſe opinions upon others;—or to change any eſtabliſhed cuſtoms;—and perfectly aware how much a change of cuſtom might be abuſed;—but merely wiſhing to offer fair conſiderations, (as far as he can apprehend any ſuch himſelf,) to the minds of thoſe whom they may moſt concern.

And wiſhing only—*Truth to prevail.*

## VIII.

# A DISSERTATION

CONCERNING

# THE CREDIBILITY OF MIRACLES,

EVEN FROM OUR EXPERIENCE

OF

# PHILOSOPHICAL FACTS.

*Intended as ſome further Reply to Mr. Hume's Argument.*

## No. VIII.

A

# DISSERTATION

CONCERNING

# THE CREDIBILITY OF MIRACLES,

AND

*Their not implying any Natural Impoſſibility:*

REFERRING TO

Vol. I. p. 137, Octavo Edition;

AND TO

P. 88, Quarto Edition.

THE metaphyſical anſwer, to that ſubtil and miſchievous argument of *Hume*, derived from the idea of Miracles being contrary to all experience, may juſtly be left in the hands of Dr. *Campbell*, Dr. *Beattie*, and of thoſe other excellent writers, who ſo ſoon ſtood

forth to meet this dangerous adverſary of the cauſe of Truth *, in his own ſubtil manner of reaſoning; and to ſtop, if poſſible, the fatal progreſs of his malignant efforts.

But there is ſtill one other light, in which the matter perhaps ought to be examined; and in which the *mighty works* related to have been wrought by the Prophets of God, and by *The Word of The Lord*, ought to be attended to, that has hitherto been nearly paſſed over in ſilence;—and yet deſerves moſt ſerious conſideration.

—Deſerves conſideration, eſpecially from the natural philoſopher, and the chemiſt,—and that they both ſhould jointly bear an honeſt teſtimony, in the cauſe of truth, againſt arguments founded ſo very much on preſumptuous ignorance, and on perverſe miſinterpretation.

For the fact is,—that the Miracles recorded in Holy Writ, are not ſo entirely contrary to *all experience*, as *Hume* has ſtated;—and that, though nothing but the Divine Power, and Word of God, could have brought them to paſs, juſt *at the time*, and *in the manner*, in

* Surely a no leſs dangerous adverſary than *Voltaire*, or *Gibbon*.

which

which they were wrought;—yet that there are *operations*,—*cauſes*,—and *effects*,—known to exiſt in the nature of things,—and of which we *have experience*,—that might produce, on other occaſions, and in a ſlower manner, even ſome ſuch events, as are many of the Divine Miracles, ſo blaſphemouſly ſcoffed at.

There cannot be a doubt, but that every *Miracle*, related in Holy Scripture, was wrought, at the time, merely by the *immediate command*, and interpoſition of THE ALMIGHTY;—and, without ſuch immediate *Divine Command*, would not have come to paſs:—but nevertheleſs we may be aſſured, that the GOD OF TRUTH would never counteract, or ſet aſide, His own all-wiſe eſtabliſhed *Laws of Nature*;—and that, therefore, whatſoever mighty work has at any time been wrought, has always been in perfect conſiſtency with ſuch all-wiſely eſtabliſhed laws;—and has ever been wrought by powers operating in obedience to them. Surely then, it is even our duty, (not only as ſome further anſwer to *Hume*'s ſubtil argument; but alſo for the ſake of rendering the works, and ways of THE MOST HIGH, more truly admired, and to be apprehended

with more delight;—and as a matter of right enquiry,) to labour to discern, if possible, *what* mighty *agents*,—*what* mighty *powers* have been brought into action, on any *miraculous* occasion,—considering, as the inspired Penman has expressed it,—*That fire, and hail, snow, and vapours, winds, and storm, are all fulfilling His Holy Word* *.

It has been well observed, by a very useful writer †; "That as GOD has not revealed any thing which is not intelligible, "and plain, when revealed, and because revealed;—so HE has not revealed any thing "which cannot be proved *to be credible*, even "by a process of reasoning;—nor has HE required us to believe Revealed Truths, without the strongest evidence, that HE has revealed them;—such evidence is irresistible, if "our own perverseness, or wickedness do not "hinder.—GOD requires us to be reasonable "creatures in the Church, as well as in the "world; and able to give a reason of the "hope that is in us.—He would have us "know the CERTAINTY of those things where"in we have been instructed."

* Psalm cxlviii. ver. 8.

† Jesse, on the Scriptures, p. 27.

How

How then can we heſitate enquiring, to the uttermoſt, as to plain matter of fact?—enquiring *what* actually was done,—when any recorded miracle was wrought?

A blind ſuperſtitious credulity, without the trouble of thinking;—which is far from honeſt conviction, founded on reflection;—and further ſtill from any due maintenance of the cauſe of *Truth*;—has both given occaſion to the blaſphemies of blaſphemers;—and has too often rendered the mind incapable of giving a bold ſatisfactory anſwer, to thoſe *who aſk a reaſon* for the faith, and *for the hope that is in us* *.

Let the honeſt unprejudiced enquirer calmly conſider, whether the blaſphemous and preſumptuous cavils of *Hume*, and of other ſubtil introducers of what have been rendered, too extenſively, faſhionable opinions;—of opinions taken up by haſty followers, as the *ipſe dixits* of overbearing men, calling themſelves *Philoſophers*; may not, even by *ſuch means as obviouſly occur to a truly philoſophical mind*, be ſhewn to be ill founded.

And whether the ignorant ſcoffs of thoſe

* 1 Peter, chap. iii. ver. 15.

raſh *ſcoffers alſo*,—ſuch as *Bolingbroke* and *Voltaire*, who have reviled SACRED WRIT, as containing, beſides Miracles, the narration of *impoſſibilities*, ſhould not be turned upon themſelves;—as proofs of the ſcantineſs of their information;—and of their childiſh unacquaintedneſs with true philoſophical knowledge; and with things that really do exiſt;—and with which they might have been acquainted, if they had taken the trouble of obtaining only a little further real ſcience.

Let us then examine, though with awful reverence, whether it cannot be made to appear, that ſome other of the Divine Miracles, related in Holy Scripture, beſides that of the *Paſſage of the Red Sea*, do imply no impoſſibilities:—and that, on the contrary, we may even perceive ſomething of the identical, *natural* cauſes, by the operation of which they might be effected.

The ſeparation of the waters of the Red Sea, to produce the tremendous effect of the preſervation of the Iſraelites, and of the deſtruction of the Egyptians, ſeems manifeſtly, from the words of *Moſes* himſelf, to have been produced by ſuch a concurrence of circumſtances of wind, and tide, and ſhoals, according

cording to the obſervations in the pages that have been referred to, as may poſſibly have again produced ſuch a receſs of its waters, and left ſuch a paſſage free, at ſome time or other, in ages ſucceeding that event;—and as may ſtill do ſo again;—though any ſuch ſubſequent phænomenon has hitherto paſſed unnoticed, and without being recorded; —and though moſt undoubtedly no human being could ever foreſee when ſuch an event would take place; —and its being produced, *at any particular appointed time*, muſt have been as much *an immediate act of* DIVINE *power and interpoſition*, as the creation of the elements themſelves.

And that the tranſlation of the LXX is right, concerning its being a *South wind* that cauſed the *Red Sea* to go back, in order to prepare a paſſage for the *Iſraelites*,—ſeems to be confirmed by the obvious propriety of a ſimilar tranſlation, in the Septuagint, of the 13th verſe of the 10th chapter of Exodus, with regard to another miracle;—where the LXX, in like manner, affirm it to be a *South wind* which brought the *Locuſts*, as one of the plagues of Egypt.

In our tranſlation in the Engliſh Bible, (the excellence of which is nevertheleſs in general admirable, and, unqueſtionably, fully ſufficient,

ſufficient, and perfect in all points relating to doctrine,) we read,

Exodus, chap. x.

Ver. 13. *The Lord brought an* EAST WIND *upon the land all that day, and all that night: and when it was morning, the* EAST WIND *brought the Locuſts.*

But in the Septuagint; we read,

Ver. 13. —καὶ Κύριος ἐπήγαγεν ἄνεμον νότον ἐπὶ τὴν γῆν, ὅλην τὴν ἡμέραν ἐκείνην, καὶ ὅλην τὴν νύκτα·—Τὸ πρωὶ ἐγενήθη, καὶ ὁ ἄνεμος ὁ νότος ἀνέλαβεν τὴν ἀκρίδα.

Ver. 13. *And The Lord brought a* SOUTH WIND *upon the whole land that day, and that whole night:—the morning came, and the South wind helped the Locuſt (to come).*

A *South wind* was much more likely to bring the locuſts from *Arabia*, their natural country, than an *Eaſt wind*; which would blow only from *Perſia*, and from *Palæſtine*, and rather keep them away, than bring them.

We

We have here then again, in this miracle, the operation of a natural cauſe, conſiſtent with our experience;—though the Egyptian magicians could not imitate this terrible miracle, either by their juggling tricks, or by any power over this natural cauſe.

They could neither command *a ſtrong South wind to blow*;—nor could they cauſe immenſe ſwarms of locuſts to be juſt within the power of its blaſt, when it did blow *.

With regard to ELIJAH's being fed by ravens †;—and with regard even to *Jonah*'s being in the belly of the whale, three days, and three nights;—it has been ſhewn ‡, in the

* Locuſts of the real *Arabian* deſtructive kind, are ſometimes carried by winds to moſt remote countries, to which they by no means belong. Some of them were even blown over into this iſland, in the year 1750, and fell in the ſtreets of London.—I have two now, in ſpirits, and at preſent turned yellow;—but which were quite green, and alive, when I put them into the bottle with my own hand:—they were with ſeveral others picked up, near the Monument, on Fiſh-ſtreet-hill, in July 1750.

† 1 Kings, chap. xvii. ver. 4. 6. Some conſiderations on this ſubject may be ſeen, Vol. I. p. 292, in this edition, and p. 194, quarto.

‡ Jonah, chap. i. ver, 17. Some conſiderations on this ſubject may be ſeen, in Vol. II. p. 400. 404. in this edition,

the preceding volumes, that there is nothing either incredible in the account, or impoſſible, even conſiſtently with abſolute facts, *now* well known in *Natural Hiſtory*.

And having ſo ventured, in the Firſt Volume of this Work, to make a few obvious remarks on *Elijah*'s being fed by ravens,—in order to remove thoſe groſs and ſcurrilous objections that had been adduced by blaſphemers;—it may now not be beſide the purport of this preſent Diſſertation, to add alſo, ſome few as obvious remarks, concerning *Elijah's going forty days and forty nights, in the ſtrength of the bread he received from the*

tion, and p. 601. 603, 4to.—And as to the reſt of the hiſtory of *Jonah*, and his great fretfulneſs becauſe *Nineveh* was not deſtroyed in *forty days*, according to his prophecy; —(though indeed it afterwards actually was deſtroyed in *forty years*, or forty prophetical days;) we may truly obſerve, that in this, as in all other inſtances, the Holy Scriptures of Truth fairly relate, without prevarication, the infirmities, and failings of all the Servants of God:—and *Jonah*'s diſobedience in not going to *Niniveh* at firſt ¶; and his unreaſonable fretfulneſs afterwards, are no more concealed, than *Sarah*'s ‖ mocking incredulity; or than *St. Peter*'s denial of Our Lord §, and his too tenacious adherence to Jewiſh obſervances ‡.

¶ Jonah, chap. i. ver. 3. ‖ Geneſis, chap. xviii. ver. 15.
§ Matthew, chap. xxvi. ver. 74. ‡ Galatians, chap. ii. ver. 11, 12, 13.

*Angel*;

*Angel*; as related in the Firſt Book of Kings, chap. xix. ver. 8.

There cannot be any doubt of a poſitive Divine interpoſition;—nor of the real appearance of the Angelic Meſſenger;—nor of the great refreſhment, and ſtrength which *Elijah* received, on ariſing, and eating of the cake, and drinking of the cruſe of water.

There cannot be any reaſonable doubt of the whole being truly miraculous;—but as we ought always to be exceeding cautious, in reading the account of any miracle, on the one hand, to allow the whole its full weight;—and ought not to deny its being poſſible, that *Elijah might* be ſupported by the ſtrength of this food alone for forty days and forty nights:—ſo, on the other hand, it is doing no real ſervice to the cauſe of Truth, nor to the authority of Holy Writ, to endeavour to render every account of a miracle as incredible as poſſible:—and, therefore, ſurely we may be allowed ſoberly to conſider what is the fair purport of the whole narration.

And if we do this,—we ſhall find, that after being told of his having eaten of the cake, and having drunk of the cruſe the ſecond time, the expreſſion merely is,

*That*

*That he went in the ſtrength of that meat forty days and forty nights.*

It is not actually ſaid, that *he faſted forty days and forty nights;*—nor is it neceſſarily to be implied, from the words, that he went in the ſtrength of that *particular eating alone,* forty days and forty nights.

It is not ſaid, that either the cake or the cruſe were *taken away* after he had eaten.—And, for aught that appears in the text to the contrary, the Prophet might take both with him, for his ſuſtenance on the journey.

The expreſſion, as tranſlated in the Septuagint, ſeems even to imply that he did ſo: for,

1 Kings, chap. xix.

Ver. 8. ——ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης τεσσαράκοντα ἡμέρας, καὶ τεσσαράκοντα νύκτας.

May very properly, and even with more preciſion, be tranſlated,—*He went in the ſtrength of that kind of food*—(than, *He went in the ſtrength of that eating;—or of that meat*) *forty days and forty nights.*

Knowing then how travellers have actually been ſupported for a long while, by a very

very few hard eggs;—knowing alſo how very little food *Arabs*, and inhabitants of eaſtern countries, do to this hour find ſufficient for nouriſhment; we may without profanation conclude, that this ſacred perſon took the remainder of the ſupply, left him by the Angel, and carried it with him, on his journey;—and fed upon it at intervals ſparingly;—and that he might poſſibly alſo repleniſh the cruſe from ſome ſpring.

And even, if the expreſſion had implied, that he did faſt *forty days and forty nights*;—yet, perhaps, there could be no blaſphemy in ſaying, that conſidering the well-known, and thoroughly-received idea *of faſting*, according to the Moſaic Law; and according to Eaſtern ideas even at preſent, it might imply no more, than the *eating no bread*, (or *ſuſtenance*) *whatever*, *or drinking of any water*, *from ſun-riſing to ſun-ſet*, (or rather, from ſix in the morning, to ſix at night):—and that, therefore, *Elijah* might have been ſaid (even if it were neceſſary to have been ſo ſaid), to have *faſted forty days and forty nights*; even if he had only *in ſuch manner faſted*, during that whole time;—and had indeed eaten of the cake, at intervals, in the night;

—or had even every night regularly eaten of the cake; and had every night drank of the cruſe of water; either ſtill remaining, (or repleniſhed by ſome ſpring he might meet with).

Why ſhould acceſs to the reading of the Holy Scriptures, be rendered *more difficult* than needful; by an unwarranted, unneceſſary introduction and adoption of ideas, not fairly conveyed in the *real* words of Holy Writ?

The following paſſages in the Holy Scriptures, ſhould be thoroughly conſidered, before we venture to decide upon the real meaning conveyed in any of thoſe expreſſions where we find the faſting for a number of days and nights mentioned.

Acts, Chap. xxvii.

Ver. 33. —Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.

Ver. 33. *This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.*

Luke, chap. ii.

Ver. 37. Καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων, ἥ ἐκ ἀφίστατο ἀπὸ τῦ

τῷ ἱερῷ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν.

Ver. 37. *And ſhe was a widow of about fourſcore and four years, who departed not from the Temple, worſhipping with faſtings and prayers night and day.*

1 Samuel, Chap. xxxi.

Ver. 13. Καὶ λαμβάνουσιν τὰ ὀστᾶ αὐτῶν, καὶ θάπτουσιν ὑπὸ τὴν ἄρουραν τὴν ἐν Ἰαβεὶς, καὶ νηστεύουσιν ἑπτὰ ἡμέρας.

Ver. 13. *And they* (the men of Jabeſh after burning the bodies of Saul and Jonathan) *took the bones and buried them under an heap of earth,* (a barrow) *in Jabeſh, and faſted ſeven days.*

Nehemiah, chap i.

Ver. 4. *I ſat down and wept and mourned certain days, and faſted.*

Judith, chap. iv.

Ver. 13. *For the people faſted many days in all Judea, and Jeruſalem.*

2 Eſdras, chap. v.

Ver. 20. *So I faſted ſeven days mourning and weeping.*

2 Eſdras, chap. vi.

Ver. 35. *And it came to paſs, after this, that I wept again, and faſted ſeven days in like manner.*

Now certainly all theſe accounts *of faſting*, could not poſſibly imply any thing more, than abſtaining from food from ſix in the morning till ſix in the evening; and the taking, even in the night, only juſt ſufficient *ordinary food* to ſupport life; and the avoiding delicacies. This is the idea of faſting, to this very hour in the Eaſt.

The hiſtory of Elijah's faſting, therefore, whatever the fact really was, is out of the reach of the ſcoffs of blaſphemers.

With regard to another narration that has been ſubjected to ſcoffing,—the ſuppoſed *ſpeaking of the Aſs**, on which *Balaam* rode; I have, in another work †, endeavoured to ſhow,

* Numbers, chap. xxii. ver. 28. 30.

† Munimenta Antiqua, Vol. I. p. 184.

from

from the context, and from a fair tranſlation of the verſes, that the whole was merely the ſubject of *a viſion*, or *a dream*; and therefore, that the organs of the animal itſelf had no employment on the occaſion, nor was any thing impoſſible, or contradictory to natural hiſtory either effected, or affirmed to have been done.

In another work, alſo *, I have endeavoured to ſhow, from experience, and from philoſophical facts, that there is nothing impoſſible, or incredible, in the account given of *great ſtones having been rained down from heaven*, as related in the Book of Joſhua*.

And I will now venture to add, with regard to the deſtruction of the greater, and better part of the army of *Sennacherib*, King of Aſſyria, by an Angel of THE LORD; that there can ſcarce remain a doubt, but that the immediate natural inſtrument, (the power put in action by *the Angel of the Lord*; and which we may add, would not have operated, *on that preciſe occaſion*, but by being ſo

* Joſhua, chap. x. ver. 11.—See an Eſſay, entiled *Remarks concerning Stones ſaid to have fallen from the Clouds, in theſe days, and in ancient days*, p. 18.

brought forward by the influence of the obedient Angel,) was in reality the dreadful *hot wind*, the *Samiel*, of which, from travellers, and natural hiſtorians, we gather ſo many horrible accounts.

This *Samiel* is, as we are informed by that intelligent traveller, Mr. Ives *, a noxious blaſt to which travellers are ſometimes expoſed in paſſing the deſert of Arabia, in the months of July and Auguſt. In ſome years it does not blow at all; but in others it comes ſix or eight times; but ſeldom continues more than a few minutes at a time; and paſſes with the quickneſs of lightning where it produces its effects. It flies in ſtreams of no great breadth; ſo that ſome perſons, at no great diſtance from each other, may eſcape; —and others at a few miles diſtance be expoſed to different *Samiels*. The blaſt occaſions inſtantaneous death to every man or beaſt that happens to be with the face towards it;—and after death, the limbs on being pulled will ſeparate from the body; ſo abſolute is the diſſolution.—Thoſe who are uſed to the country perceive, Providentially, a

* Ives's Travels, p. 76, 77. 275.

ſhor

ſhort warning, by a thick haze in the horizon, and by a ſenſible alteration of the air;—on which occaſion the only means of eſcape is, for travellers to lie proſtrate with their faces cloſe to the ground, and their feet towards the *Samiel*, and to continue ſo till it is paſſed.—It is known in all the deſert of Arabia, and particularly between *Baghdad* and *Aleppo*.

A ſimilar account we have from *Niebuhr*, one of whoſe ſervants periſhed by it; though, by means of uſing the above-mentioned precaution, not more than four or five other perſons, died by it, of the whole caravan with which he journeyed *.

But *Maillet* † ſpeaks of near fifteen hunhundred perſons out of another great caravan going from Egypt to Mecca, (on which road it is alſo met with,) having loſt their lives by it.

*Chardin* ſays ‡, it ſometimes makes a hiſſing noiſe, and appears red and fiery.

And the curious Mr. Harmer very fairly

* Deſcription de l'Arabie, p. 7, 8.
† Maillet, Letter xiv. p. 232. 228.
‡ Tom. II. p. 9.

ſuggeſts *, that this might be the dreadful burning that conſumed thoſe Iſraelites *who were in the uttermoſt* parts of the camp at *Taberah* †.

As, therefore, from what we read, it ſhould ſeem that Sennacherib, after he had departed from *Lachiſh* for *Libnah*, again changed his courſe, and marched to meet Tirhakah, king of Ethiopia ‡; we may very juſtly conclude, that on his way toward Egypt, he might meet with the ſtreaming blaſts of this terrible *Samiel*, brought in a moſt extraordinary manner, and in a moſt aſtoniſhing degree, by the command of the Angel of the Lord;—which *ſtreaming blaſts* deſtroyed the greater part of his Aſſyrian army, and obliged him to return with diſgrace and confuſion.

It is very remarkable that the very words of the denunciation of his puniſhment, convey an idea that it was in this very manner:—for they are,

2 Kings, chap. xix.

Ver. 7. *Behold I will ſend a blaſt upon him.*

* Obſervations, Vol. IV. p. 319.

† Numbers, chap. xi. ver. 1.

‡ 2 Kings, ch. xix. ver. 9. Iſaiah, ch. xxxvii. ver. 9.

Or as the Septuagint has it,

Iſaiah, chap. xxxvii.

Ver. 7. Ἰδὲ ἐγὼ ἐμβάλῶ εἰς αὐτον πνεῦμα,

Ver. 7. *Behold I will cauſe a wind to ruſh upon him.*

Again;—with regard to the ſad example in the puniſhment of Lot's wife *;—we need not (in order to maintain the veracity of the narration), have recourſe to any affirmation that human fleſh was inſtantly turned into ſalt; or that a pillar of mere ſalt remained undiſſolved for ages; although there undoubtedly was *a miraculous interference* to puniſh her diſobedience:—for, when we are expreſsly told, that the deſtruction of the devoted plain, was *by fire and brimſtone** rained out of heaven; and by the cities being *overturned*;—(that is plainly, as we may conclude, by an *eruption*, and earthquake;) —and when the whole country, round the Dead Sea, ſtill bears ſuch evident teſtimony

* Geneſis, chap. xix. ver. 26.

to

to ſome fiery convulſion and eruption having taken place;—and when we have ſo many repeated proofs of the effects of ſhowers of aſhes; and have diſcovered, of late years, even an entire well-known ancient city in Italy, (the celebrated *Pompeii*,) deeply buried under aſhes; can we heſitate to believe it very poſſible, that on her lingering behind, or turning back, the wretched wife of *Lot* might be ſuffocated, and then overwhelmed by ſuch a ſhower of aſhes as might form a great heap or mound of ſalt aſhes over her, remaining poſſibly even to this day, as well as to the days of Joſephus * ?

And

* Joſephus, in his Antiquities, Lib. I. cap. xi. ſec. 4, poſitively ſays he had ſeen it;—which leads us to conclude that it was a mere heap of aſhes, with a pillar upon it.—He ſpeaks alſo of *Zoar*, as ſtill remaining in his days.

Here, therefore, I cannot but add, with regard to the hiſtory of the horrible premeditated wickedneſs of *Lot*'s daughters;—that it was ſo avowed,—ſo exceedingly premeditated,—and ſo atrocious,—as to have been impoſſible ever to have been thought of, or committed, without ſome very extraordinary deception, and deluſive cauſe operating upon the minds of the two wretched women.—Mere brutiſh paſſion could never account for it, even in the moſt abandoned perſons that ever lived.

They

And the account, eſpecially as it is tranſlated in the Septuagint, does not neceſſarily imply any more.

Ἐγένετο

They well knew that the inhabitants of *Zoar* had been ſpared at the expreſs intreaty of *Lot* *;—and therefore they muſt have known, that the affirmation, that there *was not a man in the earth to come in unto us after the manner of all the earth* †, was utterly falſe, according to our uſual interpretation of the words, *that there was not a man who could wed them.*

But if we conſider that all their brothers, and ſiſters, and relatives, who had married to the inhabitants of the land, in the cities of the Plain of Jordan ‡, had periſhed in the tremendous execution of vengeance on thoſe cities; and that as to *Abraham*, if they knew that he was living, yet they could not look to his family for alliance; as at that time he had not any children, no not even *Iſhmael*; we may, perhaps, conſider their wickedneſs in a new light; —a light, the propriety of which, is probably the ſole reaſon why ſuch a deteſtable part of their conduct is at all allowed to be recorded.

Deſcended from the uncorrupted branch of *Seth's* family; amongſt whom was preſerved the promiſe of a future *Deliverer of the Seed of the Woman*;—and their Father having come out with *Abraham* from amidſt the corrupt inhabitants of *Haran*, to preſerve the knowledge of the One True God and of *this promiſe*; and having again been preſerved from the deſtruction of the cities of the

* Geneſis, chap. xix. ver. 20, 21, 22. † Ibid. chap. xix. ver. 31.
‡ Ibid. chap. xiii. ver. 10, 11, 12. Chap. xix. ver. 14.

plain

Ἐγένετο στήλη ἁλός.

*She became a monument of ſalt* *.

plain of Jordan, and of their deteſtable inhabitants;—their minds full of terror and affright, might very poſſibly become overwhelmed with froward *ſuperſtition*:—and when they encouraged themſelves to ſet about the moſt abominable iniquity, and the commiſſion of the moſt horrible inceſt; it is poſſible they might ſuperſtitiouſly be meaning, by their words to each other, as to there being no man on earth to come in unto them;—*that henceforth there was no man of the uncorrupted and unmixed deſcendants of Seth*, who could ever wed them; and that even the poſterity of *Seth* would be extinguiſhed, and the *great firſt promiſe defeated*, unleſs they ventured upon this horrible crime.

Such perverted ideas, might diveſt their minds of that natural ſhame, which they muſt totally have loſt the ſenſe of;—ſuch ideas, founded in groſs ſuperſtition, perverting truth, might lead them to this groſs enormity—for what cannot blind ſuperſtition do, in the world?—or rather, what has it not done?—And therefore ſuch ideas might make them in this very inſtance, in reality, *the firſt ſuperſtitious perverters* of Divine Light, and Religion:—as a prelude to their becoming, by that very means, at the ſame time, the moſt groſs and abominable offenders of all the deſcendants of Adam;—whilſt they conſidered their *own family* as the moſt *holy one* in the world, and looked upon all the reſt of mankind, where-ever they might be dwelling, with horror.

* Geneſis, chap. xix. ver. 26.

For

For Στήλη ſometimes ſignifies *a ſepulchral monument*, ſuch as we call *a Barrow*; and is the oftener applied to that very purpoſe, becauſe on ſuch Barrow, in ancient times, a rude upright ſtone was uſually placed:—and it is perhaps not preſuming too much, to ſuppoſe that, in ſucceeding ages, a rude ſtone pillar might actually be placed on this heap of aſhes, over the corpſe of this wretched woman, to preſerve the memorial;—on which account this expreſſion might here the rather be uſed.

The elder Pliny was very nearly in danger of being buried in the ſame manner, and actually died by a circumſtance, that might have alſo concurred to haſten the end of the miſerable wife of *Lot*.

The ſhort outlines of the account of his death, as given by the younger *Pliny* *, deſerve well to be brought to mind on this occaſion.

When the dreadful eruption of Veſuvius begun, he was with his fleet at the port of *Miſenum*.—In a *Liburnian* galley he ſailed to *Stabiæ*, in hopes of relieving ſome of the wretched

* Pliny's Epiſtles, Book VI. Ep. 16.

people:

people:—as he drew near the ſhore, *aſhes beat into the ſhip hotter, and in greater quantities;*—and reſting at *Stabiæ, the court beyond which was his apartment, was by the time he awoke, ſo filled with cinders, and pumice ſtones, that had he continued any longer in his room, his paſſage from it would have been ſtopped up.* —The wretched inhabitants were flying in various directions; and *they covered their heads with pillows bound with napkins, as their only defence againſt the ſhowers of ſtones;* —*whilſt, though it was day, they were ſurrounded with darkneſs, blacker and more diſmal than night. Pliny, unable to venture to ſea, on account of its being ſo raging, and tempeſtuous, laid himſelf down upon a cloth ſpread on the ground;—called twice for water, and drank it; when a ſtench of ſulphur, obliged others to immediate flight, and rouſed him.—He raiſed himſelf upon his feet, ſupported by two ſervants, but his reſpiration being ſtopt, he immediately dropt down; ſtifled, as imagined, by the ſulphur and groſſneſs of the air; his lungs being weak, and ſubject to inflammations.—The third day after his death, his body was diſcovered, untouched by the fire, without any viſible hurt, in the dreſs in which he fell; and appearing*

*rather like a perſon ſleeping, than like one who was dead.*

Had any part of the ſhowers of aſhes, which at that very time ſo tremendouſly overwhelmed the whole city of *Pompeii*, and buried it ſo deep, been driven by any ſudden blaſt of wind to the ſpot where he lay;—in the place where his body was, had been *a heap* of aſhes;—and even *Pliny* might have been ſaid to have become a heap of *ſalt aſhes.*

Again; even with regard to that moſt aſtoniſhing of all facts;—the deliverance of the three Servants of God, *Shadrach*, *Meſhach*, and *Abednego*, from the burning fiery furnace*;—which muſt have been, moſt unqueſtionably, a miracle of the moſt ſtriking effect; and that could only have been wrought by the immediate power of Almighty God; and was even accompliſhed by the preſence of an holy *Angel*, who appeared as a fourth perſon with them in the furnace;—yet ſtill here we may, on philoſophical grounds, perceive that there was no *natural impoſſibility* in the deli-

* Daniel, chap. iii. ver. 23, 25, 26, 27.

verance:

verance:—and may even perceive, from experience, ſomething of the really operating natural cauſes, by which theſe holy perſons might be delivered.

For, in the firſt place, from the whole narration, and from the account of the manner in which theſe perſons were flung in, we may perceive that the form of the furnace was ſomewhat like that of a vaſt oven;—only having a large vent for the flame and ſmoke, at the top, over it, in the middle part;—through which *Shadrach*, *Meſhac*, and *Abednego*, were flung down *bound*;—and having alſo, a paſſage, or a door, or entrance at the bottom, for the carrying in of the fuel before it was lighted;—through which, after they had been looſed by the Angel, theſe faithful confeſſors walked out.

Now, therefore, we may philoſophically, and from experience perceive, that there muſt have been a conſtant *in-draught* of air, ruſhing in at the door; and a conſtant violent efflux, or *out-draught* of air, proceeding with violence upwards out of the vent at the top; according to the natural proceſs in all furnaces.

And as we read (ver. 19), that *Nebuchad-*

*nezzar*,

*nezzar, full of fury, commanded that they ſhould heat the furnace one ſeven times more than it was wont to be heated;* we may be aſſured, that this *in-draught*, and *out-draught* of wind, and air, muſt have been rendered moſt uncommonly great; and even great to the utmoſt poſſibility.

The words, as they ſtand in the Septuagint, are,

Chap. iii.

Ver. 19. ——καὶ εἶπεν ἐκκαῦσαι τὴν κάμινον ἑπταπλασίως, ἕως ἂ εἰς τέλος ἐκκαῇ.

Ver. 19. ——*and he commanded that the furnace ſhould be heated ſeven fold, till it ſhould be heated to the utmoſt extreme.*

What then would be the conſequence, even upon well-known chemical principles?

It is, from thoſe principles, now thoroughly well underſtood, that there are perfectly *different ſtates* of *fire*, or of the *fluid of heat*, and of its operations; (which indeed have been already mentioned in theſe pages *;) and that theſe *different ſtates*, are the different effects of the varied degrees of elaſticity of this fluid,

* Page 57.

(which is ſometimes called by the chemiſts *caloric*,) in the progreſs of its changes from being *entirely fixed*, to its utmoſt degree of repulſive elaſticity.

The firſt of theſe ſtates;—is the ſtage in which a body merely yields warmth; or may be felt warm;—and which, by ſome chemiſts, is deſcribed under the name of *quieſcent caloric*.

The ſecond ſtage; is when this fluid or *caloric* begins to *fly off* from the body; going off in ſtraight lines;—when it is called *radiant caloric*;—and which is, when a body gives heat at a diſtance, as heated metal will do, long before it becomes red-hot.

And the third ſtage, is when the *caloric* flies off with ſuch increaſed velocity, as to produce *light*.—And in this laſt ſtage, the light increaſes in brightneſs, as the heat increaſes.

Beyond this is the ſtate, when being mixed with ignited air and vapour, from the burning body, it produces a furious current of flame; which may be increaſed to an exceſſive degree by a blowpipe, or by the great bellows of an iron forge.

And to all this we may add, that it is alſo as well known, that all bodies in burning, *abſorb air*, whilſt they are *flinging out* the fluid of heat, or the *caloric*.

The

The proceſs, therefore, of the burning in *Nebuchadnezzar*'s dreadful furnace, when it was heated to the very utmoſt, muſt have been, that the *caloric* was made to *fly* out *upwards* more rapidly, and more violently than ever; and the *in-draught* of air, at the door, muſt have been rendered more violently ruſhing in. And it is *poſſible* to conceive, that both theſe effects might even be increaſed to ſuch an exceſſive degree, that the *caloric* might be compelled to aſcend *only by the ſurrounding ſides of the wall* of the furnace, to the vent at the top; whilſt a *continued blaſt of cool air* might ruſh in at the door;—occupy alſo, in its paſſage, the middle of the furnace;—and ruſh out again *in the middle part of the vent at the top*, ſurrounded as it were by a cylindric hollow pipe of intenſe flame, and of the moſt elaſtic *caloric*.—In ſuch a ſtate of the burning of the furnace, from the exceſs of its being heated; all the fuel in the midſt would have been conſumed, long before the reſt; and after that, a continued ſtream of wind would paſs from its entrance at the door, *through the midſt of the furnace, and through the midſt of the vent at the top*, in a ſtate, that even, (like the effect of evaporation) might be comparatively cool: —and though, at the edge, (or brink,) all round

the vent at the top, the dread effect of the furnace being ſo over-heated would be fully manifeſt; as it evidently was, by the flame of fire ſlaying the men who had approached, bearing the condemned perſons, *Shadrach*, *Meſhac*, and *Abednego* *, and carrying them unqueſtionably as high as they could lift them, in order to caſt them in the more quickly;—yet it does not imply any impoſſibility to ſuppoſe, that the condemned perſons, being lifted up ſo high, and having all their clothes bound cloſe about them †, might, by being ſo ſuddenly, and violently flung over, eſcape the flames which deſtroyed their executioners; and might be inſtantly, in the midſt of the *eddy of air*, both in the *centre* of the *vent*, through which they fell down, and in the very midſt of *the furnace*; the ruſhing paſſage of which air might be now become ſo rapid, as even to preſerve it free, *in the central part*, from the intenſity of the heat of the caloric which was aſcending with infinite rapidity *cloſer to all the ſurrounding ſides* of the furnace.—And, in ſuch caſe, it does not imply any impoſſibility that neither the holy perſons themſelves ſhould be killed, nor their garments burned:—or that, when called to come forth, they ſhould

* Daniel, chap. iii. ver. 22, 23. † Verſe 21.

paſs on ſafely, through the ſame current of air, and wind, and through that very door-way, by which that violent ruſhing in-draught and current of air was entering.—All this is philoſophically poſſible: and has appeared ſo, to excellent chemiſts of the moſt acknowledged abilities, with whom I have converſed.—Obſervations alſo may be made at iron furnaces ſomewhat ſimilar.—And the *mere poſſibility* is all I wiſh to point out as a reply to ignorant ſcoffers:—for, as on the one hand an Angel *actually did appear*, on the occaſion; ſo, on the other, nothing but an immediate Divine interpoſition could have cauſed all theſe circumſtances fitly to concur at the moment.

I cannot conclude without obſerving; that even allowing ſome great degree of heat to have been in this current of air; and alſo ſtill remaining in the middle part of the furnace, notwithſtanding the *caloric* was all flying away with ſuch infinite velocity, and ſtraight upwards merely by the ſurrounding ſides of the furnace, which encircled this ſtream of air;—yet it is now well known, that more intenſe heat may be endured by the human frame, than the world in general were at all aware of.

The extraordinary experiment, of enduring heat *above* that of boiling water, and that was ſufficient to dreſs a ſteak of meat, is well known;—and the celebrated *Du Hamel* found two young girls, employed frequently to ſweep out a large oven, capable of enduring, whilſt they performed that operation, a degree of heat tranſcendently beyond that of boiling water.

In the former inſtance *; the heat firſt ventured to be endured, was 110 of Fahrenheit's thermometer;—and then of 120; which was endured without inconvenience for twenty minutes †.—Afterwards, heat at 198 was endured for ten minutes;—and then at 210, for three minutes; when the thermometer ſunk to 196. But at laſt the heat was endured at 211, for near ſeven minutes ‡.

In another ſet of experiments ſubſequent to theſe, heat was endured at 202, for ten minutes;—and then by a perſon even of a delicate and irritable habit, at 224, (which is twelve degrees above boiling water,) for ten minutes §.

And finally, a degree of heat, at 260, was

* See Philoſ. Tranſ. Vol. LXV. for 1775, p. 111.
† Ibid. p. 115. ‡ Ibid. p. 117. § Ibid. p. 464.

endured

endured for eight minutes * ;—a degree of heat 48 degrees above boiling water.

In all theſe experiments clothes were obſerved to be a great protection from the effects of the heat; underneath which the body was kept moiſt, and cool:—and no inconvenience was felt from going directly out into the cold air † ;—but watch-chains, and metallic ſubſtances were heated intolerably ‡.

In the inſtance of the Girls attending, and ſweeping out the oven;—they very well bore, according to *M. Tillett*'s § account, for ten minutes, an heat of 280, and even more, of Fahrenheit's Scale;—that is, 68 degrees at leaſt above boiling water.

If this is the caſe, the *impoſſibility* of the miracle, related in the Book of Daniel, is really done away. For could but the perſons of the holy Confeſſors, have been ſcreened but for one inſtant only, by means of being *lifted up high*, and by their being flung forwards rapidly by their executioners, and by their clothes,—from the fierceneſs of the flame,

* Philoſophical Tranſactions, Vol. LXV. p. 485.
† Pages 123. 494. ‡ Pages 120. 463.
§ Memoirs of the Academy of Sciences for 1764. See alſo Obſervations of *Du Hamel* and *Tillett* in the Memoirs for 1761.

which was probably exiſting only quite at the *ſurrounding edges* of the vent; it is poſſible, that in the furnace itſelf, or in their paſſage out, they might not experience a much greater degree of heat than has been mentioned, in theſe experiments; though the blaſt of flame ſo inſtantly ſlew their executioners, who were forced to approach near its limits.

One more inſtance I muſt venture to mention of *poſſibility*, where cavillers have ſuppoſed *impoſſibility*;—though here alſo there can be no doubt, but that there was unqueſtionably a truly miraculous interpoſition.

The inſtance I mean is that of *Daniel's being caſt into the den of Lions* *;—where that holy Prophet eſcaped from being devoured.

For we read, ver. 14, that Darius the king *ſet his heart to deliver him, and laboured till the going down of the Sun, to deliver him.*—And can we think, that in doing ſo, he would not cauſe the lions to be moſt fully, if poſſible, over-fed, and ſatiated:—and even with ſuch food as they moſt delighted in, and would be moſt ready to devour? And if that was done, *even to the very beginning of the evening* when

* Daniel, chap. vi. ver. 16. 22.

Daniel

Daniel was to be caſt in; is there any impoſſibility in the ſuppoſing, that they might be ſo over-gorged, that they would have no propenſity to faſl upon the victim caſt into their den, as their prey?

An over-ruling Divine protection there certainly muſt have been, both in the thus diſpoſing the heart of the King; and in the cauſing it to come to paſs that every identical beaſt ſhould be ſatiated; and that not one ſhould be left with appetite, or ferocity, to fall upon Daniel.—King Darius himſelf was manifeſtly (by his ſtrongly expreſſed anxiety) well aware that all ſuch endeavours might be in vain;—but yet there is nothing, (to uſe Mr. Hume's *own* mode of expreſſion,) here narrated, that is *contrary to our experience*;—or that can, even by any ſcoffer, be deemed an impoſſibility.

Lions, even in great number,—fully ſatiated,—might reſt without appetite, or any ferocious propenſity to fall upon a wretched victim, within their reach;—though nothing but the over-ruling hand of Divine Providence could on *any particular occaſion* enſure their doing ſo.—Travellers in Africa, and in Aſia,

Aſia, have paſſed, in ſafety, *lions couchant:* —though perhaps Mr. *Hume* never did ſo.

Again;—in that moſt aſtoniſhing miracle, of cauſing the water *to flow out of the flinty rock at Meribah* *, on its being ſmitten with the holy rod of Moſes, at the command of the Moſt High;—even this does not imply *impoſſibility*;—or any thing contrary to experience;—or that the identical flinty ſubſtance of the rock was converted into water; (though we now well know, *chemically*, it might be converted into air:)—For the ſubſtance of what is related, does not *neceſſarily* imply any thing more, than that there actually was (as often is the caſe) a great hidden reſervoir, or ſubterraneous cavern of water, though at that time unknown to man, really exiſting within the bowels of the mountain; —and that, on Moſes's ſmiting the rock with his rod, ſome powerful earthquake, or other immediate cauſe operated, by means of which the rock rent, and the water guſhed forth; and continued to do ſo, in a flowing ſtream, abundant enough to relieve the thirſt of the whole multitude of men and beaſts.

* Exodus, ch. xvii. ver. 6.

The expreſſions of the royal Pſalmiſt, when alluding to this *great miracle*, even lead us to this very concluſion.

Pſalm cv.

Ver. 41. Διέῤῥηξεν πέτραν, καὶ ἐῤῥύησαν ὕδατα,

*He rent the rock, and waters flowed,*

Ἐπορεύθησαν ἐν ἀνύδροις ποταμοί.

*The rivers ran in places dry.*

Or as it ſtands in our excellent tranſlations.

In the Bible:

Ver. 41. *He opened the rock, and the waters guſhed out, they ran in the dry places like a river.*

In the Pſalter,

Ver. 40. *He opened the rock of ſtone, and the waters flowed out: ſo that rivers ran in the dry places.*

Perfectly conſonant with which, are thoſe expreſſions in the 78th Pſalm,

In

In the Bible,

Ver. 15. *He clave the rocks in the wilderneſs, and gave them drink as out of the great depths.*

16. *He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.*

20. *Behold He ſmote the rock, that the waters guſhed out, and the ſtreams overflowed.*

In our Pſalter,

Ver. 16. *He clave the hard rocks in the wilderneſs: and gave them drink thereof, as it had been out of the great depth.*

17. *He brought waters out of the ſtony rock: ſo that it guſhed out like the rivers.*

21. *He ſmote the ſtony rock indeed, that the water guſhed out, and the ſtreams flowed withal.*

Nor can the intelligible meaning of theſe plain deſcriptions be done away, or perplexed, by that poetical deſcription in the laſt verſe of the 114th Pſalm, where we read,

In our Pſalter,

*Who turned the hard rock into a ſtanding water: and the flint ſtone into a ſpringing well.*

As

As in our Bible,

*Which turned the rock into a ſtanding water, the flint into a fountain of waters.*

Nor can we be led to any extravagant concluſions concerning the mode in which this great event was accompliſhed, by that expreſſion in the Book of Wiſdom;

Chap. xi.

Ver. 4. *When they were thirſty, they called upon Thee, and water was given them out of the flinty rock, and their thirſt was quenched out of the hard ſtone.*

On the whole, therefore, we may fairly conclude, that a ſubterraneous lake of water actually exiſted in the bowels of Mount Horeb; nearly in the ſame manner as ſuch caverns, and ſubterraneous lakes, exiſt very frequently in the bowels of many other mountains; and that the miracle truly conſiſted, only in the rending of the rock, and in cauſing thoſe waters inſtantly, on this very occaſion, to find a paſſage, and outlet, in the very ſpot where the Iſraelites were aſſembled.

We are not without inſtances of large collections of water, burſting out from ſuch hidden reſervoirs in hills, and mountains, by violence,

lence, in places where no outlets for them did ever before exiſt, even in theſe latter ages. Only theſe events now happening in the natural courſe of things, inſtead of coming to paſs by immediate Divine command; and not being on ſuch preſſing occaſion, or ſo beneficial, as was the opening of the rock at *Horeb* by the Divine command, given to *Moſes*, have ſometimes cauſed dreadful floods, and much deſolation.

In the year 1678, in July, in the province of *Gaſcoyne*, in France, the river *Garonne* ſwelled all at once ſo mightily, that all the bridges and mills above Toulouſe, were carried away by it;—places deemed ſafe enough from inundations were ſurpriſed, and the inhabitants could ſcarce eſcape when alarmed by the information and noiſe of the approaching torrent. At the ſame time two *other* rivers from the Pyrenean Mountains overflowed;—and the only account of the cauſe of the whole that could be rendered was, that there was *a burſting of water, from the entrails of the mountains*;—and it was further affirmed, that the waters ſpouted *from ſome ſide of the mountain in jets**.

* See the account at large, in Lowthorp's Abridgement of the Philoſophical Tranſactions, Vol. II. p. 306.

So,

So, in Pruſſia, in the year 1666, at a place, two miles from Bartenſtein, there burſt forth a vaſt deluge of water, from the ſide of an hill; which brought along with it, much amber, and a great quantity of ſea ſand. And this eruption hollowed the mountain from which it came, ſo much, that at laſt the top ſunk in, and diſcovered *a lake*, and *prodigious caverns*; which remained expoſed to the open air, in lieu of the original ſurface of the hill *.

In 1764, in Italy, (according to the accounts given in our periodical publications,) on the 19th of January, a rock, about eighteen miles from Naples, ſplit aſunder;—and the waters of its internal cavities, joined to an heavy rain, waſhed away, and deſtroyed two villages.

And in our own iſland; in Yorkſhire, in 1686, near the towns of *Kettlewell* and *Starbotton*, where the whole country is very mountainous, after an heavy rain, and thunder ſtorm, for the continuance of an hour and an half, *the rock on the eaſt ſide, opened viſibly*, and water, was ſeen from thence to jet to the

* See Hooke's Experiments, p. 318.

height

height of a common church ſteeple; and from thence it came down the hills, in one entire body, ſo as to demoliſh utterly ſeveral houſes in the adjacent towns; inſomuch, that of them there was not one ſtone left upon another *.

After the knowledge of theſe facts; can any one doubt of the *poſſibility* of great reſervoirs of water exiſting in the bowels of mountains; or deem it quite *contrary to all experience*, that on rending their walls of rock, by an earthquake, or by any other means, their contents ſhould be poured forth on the adjacent plains?

Theſe very remarkable facts in natural hiſtory, may alſo tend to fling light upon a very ſingular paſſage in the Book of Judges, that has been much ſcoffed at; the account of *Samſon's* quenching his thirſt by means of a JAW-BONE †.

It appears manifeſtly, from the whole context, that *the place* of action had the ſame name with *the bone*;—and its having the ſame appellation (*lehi*), is even twice repeated;—

* See Lowthorp's Abridgement of Philoſoph. Tranſ. Vol. II. p. 329; and Vol. IV. p. 192.

† Judges, chap. xv. ver. 19.

which

which is not only remarked in the margin of our Engliſh verſion; but is confirmed by the tranſlation of the LXX, repeating the ſame word σιαγὼν and σιαγόνος throughout (in all the verſes, 14, 15, 16, 17. 19,) as equally applicable both to *the place*, and to *the bone*;—and eſpecially on his firſt coming to the ſpot, where it is ſaid, (ver. 14,)—καὶ αὐτὸς ἦλθεν ἕως σιαγόνος—*and he came to* THE JAW.—Or, as our tranſlation has it, in reality to the ſame purpoſe,—*when he came unto* LEHI, (which means *jaw*.)

The expreſſion of the LXX alſo, concerning the burſting forth of the water is, that the Lord opened the *wound*, or *rent** of *the jaw*;—that is, as it ſhould ſeem, of the *jaw rock*:—which moſt probably had *its Name*, from ſome very peculiar form, either of the rock itſelf, or of the adjacent rocks.

The words in our Engliſh tranſlation undoubtedly are,

Judges, chap. xv.

Ver. 19. *But God clave an hollow place that was in the jaw, and there came water thereout.*

* Τραῦμα is moſt properly a *wound*, or rent.

But the words, as they ſtand in the Septuagint, are,

Ver. 19. Καὶ ἤνοιξεν ὁ Θεὸς τὸ τραῦμα τῆς σιαγόνος, καὶ ἐξῆλθεν ἐξ αὐτὸ ὕδατα,

Ver. 19. *And God opened the rent of* THE JAW *(rock), and there came out of it waters.*

Putting then all theſe circumſtances together, can there be much heſitation in ſaying, that it is very rational to conclude, that the real piece of hiſtory, (*however miraculous*) intended to be conveyed to us, never was more nor leſs, than that *Samſon* being exhauſted, and athirſt, after his unequal battle and fatigue, and praying for water, that a ſpring from the rock inſtantly burſt forth?

And that this was the caſe, appears moſt obviouſly ſtill further, from *the ſpring* and *well* continuing to flow; and being known by the name of the Ἐπίκλητος σιαγόνος,—the *called-for jaw-well*, or *En-hakkore*, *the well of him that called*, to the very day when the *Book of Judges* was written *;—which could neither have been the caſe, nor have been a circumſtance of any uſe to have been men-

* Judges, chap. xv. ver. 20.

tioned

tioned, if the water had flowed out of *the bone* itſelf that *Samſon* uſed, and not out of *the rock*.

The miſtranſlator, and the painter only, are anſwerable for the occaſion given to the blaſphemer to blaſpheme; who repreſent *Samſon* holding up the bone, and receiving a fine ſtream of water out of it.

This piece of hiſtory, may alſo be vindicated ſtill a little further;—for, though our tranſlation has it, that *Samſon ſlew* with the *jaw-bone* a thouſand men; yet *that* does not appear from the tranſlation of the LXX.

Their words are merely, that he beat a thouſand men;—as they cautiouſly uſe a word which it does not ſeem, from *H. Stephens* *, ever was uſed to ſignify properly, *to ſlay*, or *kill*.

Judges, chap. xv.

Ver. 15. —καὶ ἐπάταξεν ἐν αὐτῇ χιλίους ἄνδρας.

*And he beat with it, (or defeated) a thouſand men.*

* H. Stephens's Theſ. Tom. III. p. 83.

With ſo good a club as the jaw-bone of an aſs, a ſtrong fierce man might knock many down, and ſlay ſome, and drive the reſt away in confuſion. And nothing further is implied either in theſe words, or in thoſe following; eſpecially as they ſtand in the Septuagint.

Judges, chap. xv.

Ver. 16. Καὶ εἶπεν Σαμψὼν, Ἐν σιαγόνι ὄνου ἐξαλείφων ἐξήλειψα αὐτὸς, ὅτι ἐν σιαγόνι ὄνου ἐπάταξα χιλίους ἀνδρας.

Ver. 16. *And* SAMSON *ſaid, At,* (or *in*) *the* ASS'S JAW, *ſhaking off what ſtuck to me; I have ſhook off them: for with the* JAW-BONE *of an aſs I have beaten a thouſand men.*

Where is plainly even a ſort of punning reference, to the double meaning of the word σιαγόνος, *jaw*; as applied both to the name of the place, and of his adventitious club:—and a no leſs ſtriking double reference of the word ἐξαλείφων*, *ſhaking off*, or *wiping away* as

* H. Stephens makes no ſcruple to affirm, Tom. I. p. 317, that *wiping off ointment*, or any thing that ſticks to one, is much more properly the meaning of the word ἐξαλείφω, than anointing one's ſelf, or than *blotting out*.

applied both to the ſhaking off *the new cords*, or *ropes*, with which he was bound; and to the ſhaking off the Philiſtines:—for we read, (ver. 14,) that the new cords wherewith he was bound, were looſed from his arms and hands, as mere flax, as ſoon as he came to the place *Lehi*, or *the Jaw*.

Nor ought we to be ſurpriſed that in ancient days a *rock*, or a *well*, ſhould have ſo ſtrange a name as *the jaw*,—*the jaw-bone*, or even the *aſs's jaw-bone*.—The *Caudian Forks* * cannot be forgotten;—and we have, in our own country, a well-known moſt beautiful hill, called the *Hog's Back*;—and, in the Peak of Derbyſhire, both *a rock*, and *a ſpring*, with a much more odd name.

Further;—with regard to *the miracle of making the bitter waters ſweet, and palatable, at Marah* †.—Although the information, and revelation, *what* preciſe tree to make uſe of, muſt have been unqueſtionably a Divine communication, and a miracle;—yet can we doubt, that the infuſion of the leaves, or wood of a tree, ſhould make bad water, both *palatable* and *wholeſome*? eſpecially when we

* Livy, Lib. IX. ſec. 2.

† Exodus, chap. xv. ver. 23. 25.

now know, that the uſe, and neceſſity of ſuch an infuſion, was the origin of the uſe of tea in *China*?

The expreſſion in the Septuagint is,

Exodus, chap. xv.

Ver. 25. —Καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ, καὶ ἐγλυκάνθη τὸ ὕδωρ.

Ver. 25. —*And he flung it into the water, and the water was ſweetened.*

And ſurely this may fairly be interpreted; by ſuppoſing merely, that it was made wholeſome, and palatable; and ſuch interpretation is ſufficient *.

Poſſibly, even ſome other of the tremendous and mighty works, and wonders, wrought in the land of Egypt, beſides the bringing of the plague of *Locuſts*;—works wrought with ſo high and Almighty an hand, as an everlaſting type and proof of ALMIGHTY POWER;

* If I remember right, the firſt diſcovery of that noble and uſeful medicine the Bark, was by means of the tree having accidentally fallen into a pool of water in South America, and by a poor feveriſh miſſionary drinking of it.

yet

yet, when duly conſidered, may be found to have been wrought, in the moſt perfect conſiſtency with thoſe laws, and modes of operation, which *the ſame Almighty Power alone firſt gave being to*,—and ordained ſhould exiſt;—and which are ſo often inconſiderately called the Laws of Nature.—Poſſibly ſome of thoſe wondrous works are even ſo far from being *contrary to all experience*, and from being what may, by well-informed philoſophical minds, be deemed at all impoſſible; that we may even perceive, by what actual, gradual operation of *natural cauſes*, they might be brought to paſs.

Nay perhaps, from this obſervation, only *the three firſt miracles* are to be excepted;—with regard to which, we find, to our great aſtoniſhment, that *they* were the only *three* that the magicians could imitate by their enchantments;—and, therefore, that *theſe three*,—which were (and eſpecially the *two firſt*) really the moſt wonderful, were yet, to the Egyptians, the leaſt convincing *.

Let

* If I may be allowed, with plain ſimplicity, to expreſs the honeſt conviction of my own heart; I ſhall be inclined to ſay that, in very truth, even the exiſtence, and growth of an *Oak*, or of *a Bramble*, is as mighty a work; and as great a miracle, as almoſt any that can be named.

Let us proceed to the consideration of one other tremendous miracle, very similar to that

*Fools only* neglect the observing of THAT ALMIGHTY POWER, by Whose goodness, and by Whose word alone, all things were created, and are preserved;—by WHOSE FIAT alone, all things do exist.—Let men, presumptuously and vainly disputing about *miracles*, first explain, how they themselves exist:—for it is the greatest miracle of all, that they are permitted to exist at all.

The being able, therefore, to trace philosophically, in any instances, those powerful natural instruments, by the immediate operation of which several of those wondrous miraculous works recorded in Holy Scripture might possibly be brought to pass, lessens not the greatness of the miracle;—and is indeed not only a matter of great curiosity, but surely useful, as a most direct answer to blasphemous infidelity, and presumptuous scoffing:—whilst, after all, common sense must teach every considerate being, that nothing less than an immediate interposition of the power of THE ALMIGHTY CREATOR, could cause such instruments to concur in their operation, just at any appointed, and prescribed time; or with such hasty speed, and full effect; any more than *Aaron's rod** could be made *so quickly to vegetate, bud, and blossom*; by the very same process of vegetation (undoubtedly,) whereby a bough of a tree, in its natural state, undergoes the same productive changes more slowly.

Even with regard to this most astonishing miracle, unless my memory much deceives me, there are indications,

* Numbers, chap. xvii. ver. 8.

though

that which gave occaſion to this whole Diſſertation;—*The aſtoniſhing paſſage of the Iſraelites over the river Jordan.*

Even

though in a very diſtant degree, of *poſſibilities* of ſomewhat ſimilar operations.

For there are ſome very curious experiments mentioned in the Philoſophical Tranſactions, I think, and in the Memoirs of the Academy of Sciences, concerning the cauſing of Plants to grow *more rapidly than in their natural ſtate*, by means of Electricity, and alſo by means of the application of *oxygen*, or *vital air*.

In *Lapland* alſo, it is well known, that during the extreme heat of their *very ſhort ſummer*, corn grows more rapidly, than in theſe more temperate climates.—So that we are not abſolutely without *experience* even of the *poſſibility* of the progreſs of vegetation being on ſome occaſions quickened.

In the very curious account of Lapland publiſhed by *M. de Juterbog*, about the year 1759, in the *Journal Oeconomique*, we are informed, that when once the heats of ſummer do begin, they are ſo powerful, that the earth is dried, and purified, much ſooner than in other countries, and herbs, plants, and leaves appear all at once, where but a few days before the rudeſt winter reigned.—Every thing ripens with the ſame diſpatch; and whereas in ſouthern provinces, the people are ſometimes obliged to wait for the harveſt four months after the corn is ſown; here the crop is gathered at the end of ſix, ſeven, eight, or at moſt nine weeks after ſeed time.—See alſo the Annual Regiſter for 1759, page 330. Even in Norway, in like manner, we are told, as a well-known

fact,

Even *here*, we are not without apprehenſions of natural cauſes, which may lead us ſomewhat to perceive, *how* this great manifeſtation of the immediate interpoſition of *the Divine Majeſty of* THE MOST HIGH, might be accompliſhed, without any deviation from thoſe laws of nature, which His infinite wiſdom has ordained;—and *how* the Divine command, on the occaſion, might be

fact, that there cannot be a more deciſive proof of the ſummer's heat, than that ſeveral vegetables, and particularly barley, grow up and ripen, within ſix weeks, or two months.—See Pontoppidan's Hiſtory, Vol. I. p. 21;—a fact, which, if it were not true, muſt have been diſproved over and over again.

And finally, with regard to the poſſibility of the vegetation of a rod, or branch, that has been cut off from its original ſtem;—ſurely that remarkable fact, that was ſo well known at *New College in Oxford*, ought not to be forgotten;—where a mulberry-tree having been cut down in the garden, and ſawed into a log for firing, was for that purpoſe carried into the Warden's *paved* yard, and ſet up leaning againſt the wall; when, after ſome time, its lower edge ſhot down fibres and roots, between the chinks of the rude brick pavement; and its oppoſite upper edge ſhot out boughs;—and being ſuffered to remain unmoved, when I ſaw it myſelf, in the year 1774, it was become a tree, bearing many mulberries.—The circumſtance is well known; and is mentioned in moſt of the common accounts of Oxford.

obeyed,

obeyed, even by the operation of powers which we well know do actually exiſt.

The account given in the Book of Joſhua is—

Chapter iii.

Ver. 10. *And Joſhua ſaid,—Hereby ſhall ye know that* THE LIVING GOD *is among you,*

13. —— *it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of* The Lord, THE LORD OF ALL THE EARTH, *ſhall reſt in the waters of Jordan, that the waters of Jordan ſhall be cut off from the waters that come down from above: and they ſhall ſtand upon an heap.*

And the event is recorded in the following words:

Ver. 15. *And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harveſt)*

16. *That the waters which came down from above, ſtood, and roſe upon an heap very far from the city Adam, that is beſide Zaretan: and thoſe that came down toward the ſea of the*

*plain, even the ſalt ſea, failed, and were cut off: and the people paſſed over right againſt Jericho.*

Chapter iv.

Ver. 18. *And it came to paſs, when the prieſts that bare the ark of the covenant of THE LORD were come up out of the midſt of Jordan, and the ſoles of the prieſts' feet were lift up unto the dry land, that the waters of Jordan returned unto their place; and flowed over all his banks, as they did before.*

All the words are here tranſcribed very plainly, as they ſtand in our well-known tranſlation of the Bible.—And without making any comments upon the accuracy, or inaccuracy of the words uſed in the 16th verſe, *ſtood and roſe upon an heap*;—we may fairly conclude, that nothing further is to be gathered, by plain common ſenſe, from the expreſſion, than that the waters of the river, *above* the place of the Iſraelites' paſſage, were (by ſome means or other) *driven back*;—and were cauſed to accumulate in the whole upper part of the channel of the river;—exactly in conſiſtency with the expreſſion of the Holy Pſalmiſt, when referring to this identical miracle,

Pſalm

Pſalm cxiv.

Ver. 3. *Jordan was driven back.*

Or, as the Septuagint has it:

Ὁ Ἰορδάνης ἐστράφη εἰς τα οπίσω.

*Jordan was turned backward.*

The words of the Septuagint, deſcribing the event, are,

Joſhua, chap. iii.

Ver. 16. Ἔστη ῥῆγμα ἓν ἀφεστηκὸς μακρὰν σφόδρα σφοδρῶς ἕως μέρους Καριαθιαρίμ.

Ver. 16. *The accumulation ſtood removed back afar off, very far, even to the parts of Kariathiarim.*

Implying merely, *that the waters ſtood collected together, and ſtayed, for a great way of the courſe of the river above.*

And if this was the caſe; there are *two* obvious natural cauſes, by which we may perceive this effect might be produced;—though moſt certainly the bringing either one or both of them to act, *on the preciſe occaſion, and ſo very powerfully*, could only be by the immediate

diate command of GOD, *The Great Creator of all thoſe powers in Nature.*

The one might be *an earthquake*, affecting the whole land;—and ſomewhat raiſing up the whole country, in that part, together with the bed of the river itſelf; ſo as to form a ſloping back, towards the ſource, and head of the river; inſtead of its being, according to the uſual flowing of the ſtream:—and ſo as to cauſe the waters to run backward.—Or, as *the Jordan* in many places flows in a channel, hemmed in by mountains,—the earthquake might ſtop, and arreſt its courſe, by flinging down rocks, in ſome part of the channel, above the place of the paſſage of the Iſraelites; and by that means cauſe the waters that were higher up in the country, to accumulate;—whilſt thoſe between the Iſraelites and the Dead Sea ran off.

The other cauſe might be, a mighty and ſtrong ſouth, or ſouth-weſt wind; which might drive back, and retard the flowing of the waters *above Jericho*; whilſt thoſe *below* more eaſily found their way to the Dead Sea, and left a fordable paſſage at the appointed place.—Either, or both might operate.

And we are by no means without experience of inſtances of ſuch natural cauſes

ſometimes

ſometimes producing effects, in what is called the natural courſe of things.

For, on the one hand, we ought not to forget that great moving of the waters; not only in England, but almoſt over the whole of Europe, during the convulſion of the great earthquake at Liſbon.—And, on the other hand, we find an account on record*, that in the year 1645 there aroſe, in the morning, ſo furious a wind at *Geneva*, that it laid dry the bed of the *impetuous Rhone* above the bridge; inſomuch that many croſſed quite over it dry, on foot; and the ſon of *M. D'Aubigny*, even picked up ſome ancient medals therein:—the paſſage continuing free during an hour's time;—at the end of which the river retook its courſe:—but during the time of the ſtoppage, the waters were accumulated in the Lake.

And a little before, or about the year 1560, a ſouth-weſt wind had made the *Rhone* recoil into the Lake; and many people, at that time alſo, paſſed over dry for an hour's time.

Mr. Hanway alſo informs us†, that in the

* See Lowthorp's Abridgement of Philoſ. Tranſact. Vol. II. p. 319.

† Hanway's Travels, Vol. I. p. 393.

*Caſpian*

*Caſpian Sea*, hard gales of wind do ſometimes accumulate and raiſe the water three or four feet or more; and that when the gales ceaſe, the water returns to its ordinary depth with a prodigious current.

Thus we may perceive, therefore, that even our *experience* reacheth further, than Mr. *Hume* imagined;—and that to be a *Philoſopher*, or a *Natural Hiſtorian*, it is not needful to be an *Unbeliever* in the *Scriptures*, or an *Atheiſt*.

But at the ſame time that the blaſphemy of ſome blaſphemers may be anſwered, by ſhowing that ſo many of the wondrous MIRACLES recorded in Holy Writ, *might be wrought in perfect conſiſtency with the powers ordained in nature*; and even by the agency of what are called mere natural cauſes, with which we are well acquainted;—yet it ought to be obſerved, they were always *ſo wrought*, that nothing but an immediate *interpoſing fiat of THE ALMIGHTY* could have brought them to paſs:—and *ſo wrought*, that the *interpoſing fiat* was even obviouſly and clearly evident:—nay, ſo clearly, that *without it* the cauſes neither could nor would have concurred.

And

And there are very many miracles even ſo wrought, that *the mode* of the operation of the cauſes is removed far above the moſt extended contemplation.

Thus for inſtance; we know indeed, that all the various kinds of *ſalts*, and *fixed airs*, and *water*, whereof bread, the ſtaff of life, is compoſed, do conſtantly, and without ceaſing, exiſt in our atmoſphere;—we know that, by a very ſlow chemical proceſs, called *vegetation*, they are brought to form, firſt the ear of corn; and then, by a more viſible proceſs, to form bread:—and we cannot be ſo ſtupidly inſenſible, as not to perceive, (even *chemically*,) that what is ſo ſlowly effected by theſe proceſſes, might, if it pleaſed God, be effected more rapidly, or even in a moment;—and there is, therefore, no *phyſical impoſſibility*, even in the aſtoniſhing miracle of the *Feeding the multitude with bread*.—But yet, *here*, no philoſophical contemplation can attain to apprehend any *preciſe mode*, by which it might be accompliſhed.

Again;—we can apprehend that *Man* is compounded of *ſoul*, and *body*, and *ſpirit*;—and can comprehend it to be *poſſible*, that

when the ſoul was departed from the body, it might (conſiſtently with the prayer of Elijah,) yet return into it again.

1 Kings, chap. xvii.

Ver. 21. Ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτὸν.

Ver. 21. *Let this child's ſoul come into him again (or return unto him again).*

But we may be certain that nothing except an immediate, and *extraordinary* interpoſition of that Divine Word, and Power, which firſt formed it, could ever cauſe it to return;—and eſpecially, when there had been, from every ſymptom, the certainty of death*;—or when a body, as in the caſe of Lazarus, had lain in the grave four days †.

In theſe caſes, no ſubterfuge concerning the lingering of the ſoul in a dead corpſe,—or concerning the revival of perſons ſuppoſed to be dead, can invalidate the certainty of the wonderful and miraculous interpoſition of DIVINE POWER, on the one hand;—nor can

* See alſo Luke, chap. viii. ver. 52, 53. And it may be remembered, that *Luke* was a phyſician.—Coloſſians, chap. iv. ver. 14.

† John, chap. xi. ver. 39.

any

any pretended IMPOSSIBILITY of a reſurrection, according to the ſcoffing imaginations of Athenians *, or Sadducees †, invalidate the certainty of ſuch a marvellous work, on the other.

But with unreaſonable and inveterate prejudices truth hath no quarter.

If the operation of the cauſes, whereby the great machine of nature moveth at the immediate command of the Almighty, is rendered in any inſtance at all diſcernible;—the hardened and prejudiced mind crieth out, There is no ſufficient proof of a *marvellous and miraculous* work.

If the operation is more concealed, and hidden; obſtinate inſenſibility demands conviction,—and ſays, The exiſtence of any ſuch miracle is impoſſible, and contrary to all experience.

Whilſt perhaps the greateſt miracle that ever was, or can be wrought, is indeed, that ſuch minds ſhould ever be brought to repentance, and conviction; and to embrace and acknowledge the truth.—And yet this alſo has been done;—and even in this coun-

* Acts, chap. xvii. ver. 32.
† Acts, chap. xxiii. ver. 8.

try;—and in more inſtances than one:—but it has been done, by ſearching into the reality of things.

And now perhaps, in purſuance of that honeſt effort, to enquire into the reality of things, it may be allowable to add even a few remarks, though moſt awfully, concerning our *Bleſſed Lord's Temptations.*

Our *Great Deliverer*, the promiſed MESSIAH, Who *came to fulfil all Righteouſneſs* *; having taken upon Him our human nature, vouchſafed *to be tempted in all points as we are* †,—*and to ſuffer, before He entered into glory* ‡.

Of theſe *temptations*, we have a ſhort abridged account in the Holy Goſpel;—which plainly gives us to underſtand, that *Our Lord* reproved, and ſubdued, fierce natural Bodily Appetite;—Mental Ambition, and Selfiſh Luſt of Power and Riches;—and Spiritual Preſumption, and Oſtentation of His Divine Character.

But the inſtances of His having done ſo, delivered down to us, are only *three.*

* Matthew, chap. iii. ver. 15.
† Hebrews, chap. iv. ver. 15.
‡ Luke, chap. xxiv. ver. 26.

Theſe *three*, are related by *the Evangeliſts*, with great ſimplicity, and brevity;—but miſtranſlation, and miſapprehenſion, have made this very beginning of the Goſpel a ſtumbling-block.

Whether the *Evil One* appeared in an human form, (as *Angels* have ſo often done on earth, according to the accounts in *Holy Writ*;) or whether the whole of the temptations conſiſted in *ſpiritual ſuggeſtions*, cannot be preciſely inferred, from the words of the Evangeliſts*:—but, whichever was the caſe, on this ſo fearfully important occaſion, whereon the deliverance of all mankind depended, there cannot be the leaſt room for the raſh interpretations, which have given ſo much occaſion to blaſphemy;—for raſh interpretations, concerning *Our Lord's* being carried through the air, *and ſet upon the top of a pinnacle*;—or concerning his being made *to ſee, with human eyes, all the regions of the earth at once*;—which certainly could not be done, on a globe like our earth, from the top of any mountain whatever.

No ſuch intimations are in reality given; or in any degree to be inferred, either from

* Matthew, chap. iv. Luke, chap. iv.

a fair tranſlation of the words themſelves; or by any interpretation that can juſtly be put upon them. Nor indeed is any thing affirmed to have been done, but what might have paſſed according to the ordinary courſe of things.

The firſt temptation ſeems to have conſiſted, in that, when Our Lord, after long abſtinence, preſſed by hunger, felt the ſevere calls of appetite; the Tempter endeavoured to perſuade him to ſatisfy them, by means of exerting, for His gratification, that Divine Power, which He poſſeſſed, and could exerciſe, as the Son of God.

Afterwards, and as it ſhould ſeem, and on quite another occaſion, when Our Lord was in *Jeruſalem*, and walking near the battlements, on the flat roof of that noble cloyſter deſcribed by Joſephus, the Tempter, we are given to underſtand, ſuggeſted to HIM, that ſuch was a moſt fit opportunity to prove *His Divine Miſſion*, by caſting Himſelf down headlong, and yet remaining unhurt:—in ſhort, by the performance of ſuch a kind of incredible wonder, as dull miſapprehenſion, or as mockers, and blaſphemers, are too apt to ſuppoſe all miracles neceſſarily to be.

And that this temptation was actually in this manner, may juſtly be inferred;—becauſe we

we do not find, either that it *immediately ſucceeded* the *firſt*;—or that it was actually *in the Wilderneſs*.—For, indeed, the evangeliſt St. Luke differs* from St. Matthew, in this reſpect; and deſcribes this temptation as ſucceeding that upon the Mountain, inſtead of following immediately upon *the firſt*.—There might, therefore, be ſufficient intervening time, both for walking, and travelling from the Wilderneſs to *Jeruſalem*; and alſo again, for walking, and travelling to that high Mountain, where the other of the three kinds of temptation took place.

And whilſt this idea removes from the mind every apprehenſion of that childiſh legendary interpretation, concerning our Lord's being carried by the Evil One through the air;—and whilſt thoſe who are ſkilful in antiquities, well know that there was no ſuch kind of building, as a *ſpire*, or *pinnacle*, on any part of the Temple;—we have in reality, both from the words of the Evangeliſts, and from the Hiſtory of *Joſephus*, even a plain intimation, *what part* of the top of the cloyſters of the Temple our Lord was walking upon,

* Matthew, chap. iv. ver. 5. Luke, chap. iv. ver. 9.

when the temptation took place;—and how eaſily it might come to paſs, that he ſhould be walking there.

We read indeed, in our received tranſlation,

Ver. 5. — *Then the Devil taketh him up into the holy city, and ſetteth him on* A PINNACLE *of the Temple.*

But the words of St. Matthew, in the original *Greek*, are,

Chap. iv.

Ver. 5. Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6. Καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω.

Which may rather be tranſlated,

Ver. 5. *Then the Devil taketh Him (along with him) to the holy City, and placeth Him upon the* SUMMIT *of the Temple.*

6. *And ſaith unto Him, If Thou be the Son of God, caſt thyſelf down.*

And the words of St. Luke are,

Chap.

Chap. iv.

Ver. 9. Καὶ ἤγαγεν αὐτὸν εἰς Ἰερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ Ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω.

Ver. 9. *And he brought Him, (or conducted Him) to Jeruſalem, and made him ſtand on the* SUMMIT *of the Temple,—and ſaid unto Him, If Thou be the Son of God, caſt thyſelf down from hence.*

And that the word *ſummit*, is the proper tranſlation of the word πτερύγιον, appears from the moſt careful conſideration of all that is ſaid by *H. Stephens* *.

Whilſt, what *this ſummit* was,—may be beſt inferred, from a due conſideration of the ſtructure of the Temple, according to the accounts we have of it from *Joſephus*.

This moſt ſacred Edifice, as is well known, was built on Mount *Moriah*; and had tremendous precipices on the *ſouth*, and on the *eaſt* ſides; the latter hanging over the valley of *Jehoſhaphat*, and fronting the *Mount of Olives*.

* Who, amongſt other things, ſays from *Heſychius*, Tom. I. p. 1722, πτερύγιον ſignificat ἀκροτήριον: that is, plainly, *the high ſummit*.

On

On the ſide where theſe precipices were, the walls of the *Temple* were carried up perpendicularly, quite from the bottom of the rock, in the valley, and againſt the ſide of the precipice, to a tremendous height;—and were there crowned above by *cloyſters*, or *porticoes*.

The account given by Joſephus is *:—*That this wall itſelf was the moſt prodigious work that was ever heard of by man.*—And ſpeaking of the building of it by *Herod*, he ſays, *That beginning at the bottom, where was a deep valley, he laid the rocks together, and bound them one to another with lead; and included ſome of the inner parts, (or rather included always a ſpace †, between the wall and the rock,) till it proceeded to a great height; and till both the largeneſs of the ſquare edifice, and its altitude were immenſe.*

He then adds, ſoon after:—*The front of the Temple which was ſouthward had the royal cloyſters (or royal portico, βασιλικην στοαν,) with three walks, which reached in length from the eaſt valley unto the weſt: the moſt glorious work of any under the ſun. For, while the valley was*

* Antiq. Jud. Lib. XV. cap. xi. ſec. 3 & 5.

† This ſeems rather to be the meaning of the words, ἀπολαμβάνων ἀπὸ τῆς ἔσω χώρας, than the tranſlation given by Mr. Whiſton, which yet I have thought it right here to preſerve alſo.

very

*very deep, and its bottom could not be ſeen, if you looked down from above; the cloyſter itſelf was built ſo high,* ὡς εἴ τις ἀπ' ἄκρου τοῦ ταύτης τείχους ἄμφω συντιθεὶς τὰ βάθη διοπτεύοι, σκοτοδινίαν, ἂν ἐξικνεῖται τῆς ὄψεως εἰς ἀμέτρητον τὸν βυθόν;—*that if one looked down from the top of this height, joining both (heights) together, he would be ſeized with giddineſs; the ſight not reaching to ſuch an immeaſurable depth. This cloyſter* (or *portico*) *had pillars that ſtood in four rows* *.

And *Joſephus* ſpeaking again of the Temple, in the time of Herod, ſays †, *the loweſt part was erected to the height of three hundred cubits* (i. e. 450 *feet*), *and in ſome places more; yet did not the entire depth of the foundations appear.*

To the top of theſe cloyſters, we find from many parts of *Joſephus's* Hiſtory, there was eaſy acceſs;—and it is as manifeſt that

* From the ſubſtance of the account given by Joſephus it appears, that each of theſe pillars was about five feet in diameter, and twenty-ſeven feet in height, and wreathed;—and that the three walks, between the four rows, were each of them thirty feet wide; covered above with beams of timber. Antiq. Jud. Lib. XV. cap. xi. ſec. 5.

† De Bello Jud. Lib. V. cap. v. ſec. 1.

they

they had flat roofs, and a walk upon them; —because *here, upon their ſummit*, a whole Roman Cohort was ſtationed by *Cumanus* *, at the time of the feaſt of unleavened bread, on one occaſion, juſt previous to the war, to over-awe the Jews.

The very words of *Joſephus* are,

Καὶ τῆς Ρωμαϊκῆς σπείρας ὑπὲρ τὴν τῶ Ἱερῶ στοὰν ἐφεστώσης.

*And the Roman Band* † (or *Cohort*) *ſtanding* UPON *the portico of the Temple.*

This great walk, upon the flat roof and top of the *portico*, or *cloyſter*, was therefore as properly, in every ſenſe of the word, *the ſummit* of the Temple; as the ridge of *Mount Blanco*, or of any other high mountain, is called *its ſummit*.—And hither we have the utmoſt reaſon to believe the Tempter conducted *Our Lord*;—and from hence we may eaſily conceive it was that he perſuaded Him

* De Bello Jud. Lib. II. cap. xii. ſec. 1.

† There were ten *Bands* (or *Cohorts*) in a Legion; and each Band, or Cohort, conſiſted uſually of a *Maniple* of *Triarii* of 120—one of *Principes* 120—one of *Haſtati* 120—and of attending *Velites*;—in all, of about 480, or 500 men.

to

to precipitate himſelf down:—and the rather, becauſe the concourſe of people, in this part, frequently walking for pleaſure, would render his miraculous deliverance the more conſpicuous, and ſuch an incredible proof of Divine miſſion, the more illuſtrious.

Reaſon, candour, fair tranſlation, and common ſenſe, all lead us to theſe plain ideas, ſo very far from impoſſibilities;—and if the Tempter really did aſſume an human form at all, we have no reaſon to conclude that his appearance would differ from that of the people in general, that were walking either in or upon the cloyſters, any more than *that* of the Angel did, who appeared to the wife of *Manoah* *. And when the Tempter, ſtopping our Lord in his walk, or inducing Him to *ſtand ſtill*, and look down, ſuggeſted the temptation; nothing more might appear, to the many perſons who might be preſent, or be poſſible to be noticed by them, than what might be ſeen on a thouſand occaſions;—*two perſons viewing the tremendous depth, from the battlements, or ſide wall.*

* Judges, chap. xiii. ver. 2, 3. 6, &c.—The particular circumſtances of this intereſting piece of hiſtory have been already referred to, Vol. I. p. 344;—or quarto edit. p. 230.

After

After this there is great reaſon to infer, from the plain words of the account, that the Tempter, whether appearing in human form, or only acting by ſuggeſtion, merely induced, or led *Our Lord* in His walks, and travelling, to the ſummit of a very high mountain; (which very probably might be that of Mount *Tabor*, ſituated in the midſt of the Plain of *Eſdraelon*, a place where *Our Bleſſed Lord* afterwards ſometimes reſorted, with his diſciples; and on which is apprehended to have been the glorious transfiguration:)—and that, on the ſummit of this mountain, whilſt beholding the extenſive wondrous ſurrounding proſpect of cities, towns, lakes, ports, and rich fertile country, together with mountains, forts, and ſtrong holds, he ſuggeſted to *Our Lord*, (what might very naturally occur on ſuch an occaſion) the conſideration of the wealth, and power, and dominions, that exiſted upon the face of the whole earth;—and a deep reflection upon the *Roman Empire*, then at its higheſt pitch of glory;—and further ſuggeſted, that if HE would but devote His Divine Power, and Knowledge, to the acquiſition of worldly dominion, and to the accompliſhment of evil purpoſes of ambition; without

without ſcruple, and in compliance with the guidance of evil, that he might eaſily become Lord of all the Dominion *on Earth*.—An event, which any reaſonable mind may apprehend would have come to paſs, with much more facility, than either *Herod*, *Alexander*, or *Auguſtus*, acquired their dominion;—and which indeed the Jews ſeem to have been * eagerly wanting Our Lord to undertake.

The exceſſive grandeur and beauty of the proſpect, from the top of Mount *Tabor*, moſt fit to ſuggeſt ſuch ideas, is finely deſcribed by *Maundrell*, and *Pococke* †.

And that the reſt of the kingdoms of the world, and their glory, were merely ſeen *intellectually*,—by conſideration, and reflection,—ſeems to appear from the very words of the original; for δείκνυμι does not mean properly, *ſhewing to the bodily eye*,—or making any thing an object of viſual ſight;—but rather implies *declaro; manifeſtum facio; demonſtro; I declare; I make a thing manifeſt; I demonſtrate.*

* See John, chap. vi. ver. 15.

† See Maundrell, p. 115; and Pococke, Vol. II. p. 64, 65.—*Samaria*, *Nain*, *Saphet* or *Bethulia*, *Tiberias*, with its port and the Lake; *Mount Gilboa*, *Mount Carmel*, and the richeſt country for herbage, with groves, and clumps of trees, on the mountain, and at its foot, were all at once in view.

The hiſtory of this temptation ſeems therefore, ſurely, in the plaineſt manner, to inform us ſimply, that as the two former led to a compliance with the impetuous demands of *bodily appetite*, and of *mental pride*; ſo this laſt led to the gratifications of *high ambition*, and of thirſt for extenſive earthly dominion, and the acquiſition of great poſſeſſions;—and that all three were very much (only in an extreme degree) counterparts of what, according to the words of the holy Apoſtle, deceives the whole world;—*(the luſt of the fleſh;—the luſt of the eye;—and the pride of life* *:)—and, though attended with ſtrongly marked aſtoniſhing circumſtances of the great Adverſary's more immediate preſence, yet implied no circumſtances either impoſſible, or contrary to experience.

In the preceding pages, mention has been made of the burſting forth of the waters out of the rock at *Meribah*;—and, conſiſtently with what has been obſerved on that occaſion, before we conclude the whole of theſe intereſting reflections upon natural events, and circumſtances of hiſtory, that tend to afford

* 1 John, chap. ii. ver. 16.

us

us ſome experience of phænomena, conformable in their appearances and effects, with what has ſometimes been brought to paſs *miraculouſly*, we may now again remark, with regard to the ſudden tremendous falling of the walls of *Jericho* *, that it is no ways unreaſonable to conceive there might poſſibly be ſome great ſubterraneous natural cavern, exiſting under ſome part of them, at a depth in the bowels of the earth; and that the roof of this might at the appointed time give way, and fall in; either by means of the convulſive ſhock of ſome earthquake, or elſe by having had its ſupporting ſides long weakened by the undermining of water.—And the cataſtrophe might be even ſomewhat haſtened, at the inſtant, by the concuſſion of the air, in conſequence of the great ſhoutings of the army of Iſrael. We are not without experience of events ſomewhat ſimilar having taken place;—and yet nothing leſs than *a miracle*, and the immediate interpoſition of Divine Power, and Command, could have cauſed the dire overthrow juſt at the appointed time declared by the DIVINE PROPHETICAL CAPTAIN

* Joſhua, chap. vi. ver. 5. 16. 20.

OF THE LORD'S HOST, and juſt ſo as to enable the beſieging army to march forwards directly into the devoted city.

Hiſtories of *natural ſubſidences*, and abſorptions, do occur to experience.—" In the " night of the 5th of February 1703, the ſu- " perb family ſeat of *Borge*, near *Frederick-* " *ſtadt*, in *Norway*, was ſuddenly immerſed into " a deep abyſs of an hundred fathom deep; " together with every thing in it; the gap " being inſtantaneouſly filled up by a piece of " water, betwixt three or four hundred ells " long, and of half the breadth. The houſe " was doubly walled; but of theſe walls, as " well as of ſeveral high towers, not the leaſt " trace was to be ſeen;—with it periſhed " fourteen ſouls, and two hundred head of " cattle. The Lord and Lady *Wærnſekiold*, " two children, and the ſteward, had the good " fortune providentially to ſave themſelves. " The lady being then near her time, was " attended by a midwife, who in great con- " ſternation came to acquaint them, that the " houſe and ground began to give way; " upon which they immediately croſſed the " water, to a ſeat of her lord's brother, where

" the

"the very next day the lady was delivered *."
The cauſe of this ſo extraordinary cataſtrophe, was ſuppoſed to be the water of the river *Glomon* having, *in its ſubterraneous concealment*, undermined the foundation.

In like manner, a part of the ancient town of *Pleurs*, or *Plurs*, in Switzerland, was totally ſwallowed up in the bowels of the earth †, in the year 1618; whilſt another part alſo was overwhelmed, by the falling of a neighbouring mountain.

No one, acquainted with hiſtory, can fail to remember the account given, of the earth opening, all on a ſudden, in the middle of the Roman Forum, about the year 359 A. C. to an immenſe depth ‡;—and forming a vaſt gulph, into which the devoted Curtius afterwards precipitated himſelf on horſeback.

Neither ought even the ſubſidence of the ground, which occaſioned, according to the beſt accounts, the leaning of the Tower of

* See Pontoppidan's Hiſtory of Norway, Vol. I. p. 94; and Nova Literaria Maris Baltici, ad ann. 1703, Maj. p. 3.

† Scheuchzeri Iter Alpinum, Vol. I. p. 106.

‡ Livius, Lib. VII. cap. vi.—Valer. Max. Lib. V. cap. vi. ſec. 2.—Oroſ. Lib. III. cap. v.—St. Auſtin de Civitate Dei, Lib. V. cap. xviii.

*Piſa* *, in Italy; nor that which occaſioned the ſo much more dangerous leaning of the Tower called *Gariſenda* at *Bologna* †, (where a part was obliged to be taken down to prevent its falling) to be forgotten on this occaſion.—A very little more ſubſidence, and a very little more ſuddenneſs in its taking place, might have cauſed either the one, or the other, to fall down flat into a ruinous heap, like the walls of *Jericho*.

When the dreadful earthquake happened in 1692, at *Ambata*, *Latacunga*, and *Riobamba*, in the province of *Quito*, great pieces of land were ſeen to run entire, to a great diſtance from the place where they had been before;—and whole fields were thus removed, with the trees and buildings upon them ſtanding, which occaſioned ſome of the moſt extraordinary law-ſuits that ever vere heard of ‡.

And during the earthquake of *Latacunga*, in South America, in June 1698, the earth in the *Aſſiento of Hambato* opened in ſeveral places, and in one for about a league in length;

* Wright's Travels, p. 388.
† Keyſler's Travels, Vol. III. p. 251.
‡ Frezier's Voyage, p. 211.

forming

forming a frightful chaſm the whole way, about four or five feet wide *.

And, in our own days, during the dreadful earthquake at Liſbon, on the firſt of November 1755,—the earth opened in fiſſures, in ſeveral parts †;—and the new ſtone quay, where at that time about *three thouſand people* were got out for ſafety, was turned bottom upwards, and every one periſhed:—nor did ſo much as a ſingle body appear afterwards ‡. —I have ſince been informed, that no trace of the whole was ever diſcovered.—And at the ſame time, a ſea-port, called *St. Ubal's*, was entirely ſwallowed up, people and all §.

Theſe things ſurely ought to be had in remembrance, both when we read of the falling of the walls of *Jericho*;—and alſo when we read of the dreadful deſtruction of the blaſpheming adherents to *Korah*, *Dathan*, and *Abiram* ‖.—And murmurers at the WORD OF GOD, and blaſphemers, ſhould check their ſcoffs, and proud words, and their inſinuations of quibbling ſophiſtry, by the recol-

* Ulloa's Voyage, Vol. I. p. 328.
† See Philoſ. Tranſ. Vol. XLIX. p. 410. 413.
‡ Page 412. § Page 413.
‖ Numbers, chap. xvi. ver. 30, 31, 32, 33.

lection, that in reality others, beſides theſe former enemies of truth, have gone down alive into the pit;—and have had all the ſtrong walls wherein they truſted overturned.

There are perſons who may imagine that this ſort of inveſtigation is too nicely curious;—and that it is a ſearching too cloſely and inquiſitively into ſacred things.

But where in the Holy Scriptures is ſuch ſearch forbidden;—and not rather encouraged?

Truth ſeeks the light:—it is only preſumptuous dogmatizing errour that wants concealment;—and to be guarded by ſuch kind of caution.

We find our BLESSED LORD conſtantly teaching, and ſpeaking in *Parables*, with an avowed purpoſe, that He might lead men *diligently to ſearch* for the true *hidden* meaning*.

We find Him rebuking his Diſciples for their ſlowneſs to apprehend dark parables;—becauſe ſuch a dulneſs of diſpoſition, if allowed to become habitual, would be a bar t

* Matthew, chap. xiii. ver. 13. Mark, chap. i ver. 34.

the

their underſtanding the moſt important Divine Truths *.

We find Him leading them, after His Reſurrection, to conſider, and to underſtand the *hidden* meaning of the things written in the *Pſalms*, the *Law*, and the *Prophets*, concerning HIMSELF †.

We find *Our Bleſſed Lord* leading the Jews to learn the reality of a Reſurrection to life, by means of *a mere inference*, drawn from the words of GOD ſpoken to Moſes out of the burning buſh ‡.

We find *St. Paul* cenſuring men's neglect of reaſoning *by induction* from the works of the viſible Creation:—and declaring, in moſt expreſs terms,—that *the inviſible things of God from the creation of the world are clearly ſeen, being underſtood by the things that are made* §.

We find the holy Apoſtle alſo, throughout the whole of his *Epiſtle to the Hebrews*, uſing, and recommending a method of reaſoning *by*

* Matthew, ch. xiii. ver. 10, 11, 12. Mark, ch. iv. ver. 13.

† Luke, chap. xxiv. ver. 25. 27. 44, 45.

‡ Luke, chap. xx. ver. 37, 38.

§ Romans, chap. i. ver. 20.

*induction*, from types, and figures, and prophecies; and from a compariſon of earthly things with heavenly.

We find our Lord even declaring, that the mere obvious letter, or firſt ordinary acceptation of the words of Scripture, *may miſlead*:—and His bleſſed Apoſtle ſtrongly enforcing the ſame truth.

It is, ſaith Our Lord, *the Spirit that quickeneth* *;—and his holy Apoſtle declares, *the letter killeth, but the Spirit giveth life* †:—whilſt we read, at the ſame time, of perſons, who *ſeeing, ſee not*;—and *hearing, hear not*;—and *do not underſtand*;—and againſt whom, on that very account, there is a grievous denunciation ‡.

If example, words, or arguments can influence the human mind, one would think theſe declarations and admonitions of Our Lord, and of His Apoſtles, ſhould induce us

* John, chap. vi. ver. 63.

† 2 Corinthians, chap. iii. ver. 6.

‡ Matthew, ch. xiii. ver. 13, 14, 15. Mark, ch. iv. ver. 12. Luke, chap. viii. ver. 10. Iſaiah, chap. ix. ver. 10; where the want of due ſearching, and attention, is pointed out as the very cauſe of the heavy denunciation.

to labour earneſtly to diſcover the true purport, and full explanation of whatever we find recorded in *Holy Scripture* to have been either *ſaid*, or *done*;—and with the *Bereans*, to enquire to the very utmoſt *.

Knowing that the *Light of Truth*, IN GOD'S MOST HOLY WORD is, in every reſpect, as *an hidden treaſure* †;—and that *he that ſeeketh findeth* ‡.

* Acts, chap. xvii. ver. 11.

† Matthew, chap. xiii. ver. 44. Coloſſians, chap. i. ver. 26. Chap. ii. ver. 3.

‡ Matthew, chap. vii. ver. 7.

No. IX.

# IX.

# A NOTE

CONCERNING

# JACOB AND ESAU;

AND CONCERNING

# THE ISRAELITES SPOILING THE EGYPTIANS.

No. IX.

# A NOTE

CONCERNING

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## THE ISRAELITES SPOILING THE EGYPTIANS.

REFERRING TO

Vol. I. p. 283, in the Octavo Edition;

AND TO

P. 189—191, in the Quarto Edition.

WITH regard to the hiſtory of *Jacob* and *Eſau*;—it has not been ſufficiently attended to, that in reality *both* of them, in event had *bleſſing* beſtowed upon them, and upon their poſterity;—only the *ſpiritual*

*pre-eminence*

*pre-eminence* of being the branch from whence THE MESSIAH was to deſcend, when born into this world in the fleſh, was given to *Jacob*; as indeed it had *from the firſt*, been deſtined for, and confined to *him* by the expreſs declaration of Almighty God to *Rebecca*, even *before the children were born**.—*The elder ſhall ſerve the younger.*

The Iſraelites were accordingly, we find, moſt ſtrictly enjoined to do no hurt to the *Edomites*, when they were marching from the Wilderneſs towards the Land of *Canaan*. —And the continual very great proſperity of the *Edomites*, for many ages, much ſuperior to that of the Iſraelites, is more than ſufficiently proved, by Sir Iſaac Newton, in his Chronological Remarks.

In addition then to what has been ſaid in the preceding Volumes, as a vindication of the conduct of *Rebecca* and of *Jacob*, it may be added; that conſidering all the circumſtances of time, and place, and of the early *youth* of *Eſau* and *Jacob*, it would be moſt ridiculous to conſider what paſſed with regard to the *pottage*, as an actual, and abſolute *bar-*

* Geneſis, chap. xxv. ver. 23.

*gain*

*gain and ſale*—And we may venture to affirm, that it would not have been allowed to be conſidered in that light, in any age, or country whatſoever.

The narration, therefore, concerning *the ſelling of the birthright*, can fairly and juſtly be conſidered only as the narration of a mere little incident of childhood, ſhewing the marked diſpoſitions of two boys, breaking forth undiſguiſedly, in a circumſtance that was almoſt entirely playful; but which diſcovered ſufficiently their very different turns;—the levity of the one, and the ſerious reflection of the other;—and which is mentioned only as being *prophetically emblematical* of the ſucceeding deſtination of their different lots.

The account, in the moſt obvious manner, begins with words which point out its being to be conſidered only in this ſort of light;—for they are found, directly following after the hiſtory of their birth;

Geneſis, chap. xxv.

Ver. 27. Ἠυξήθησαν δὲ οἱ νεανίσκοι· καὶ ἦν Ἠσαῦ ἄνθρωπος εἰδὼς κυνηγεῖν,

ἄγροικος· Ἰακὼβ δὲ ἦν ἄνθρωπος ἄπλαστος, οἰκῶν οἰκίαν.

Ver. 27. *And the lads grew;—and Eſau was a man knowing how to hunt,—ruſtic:—but Jacob was a man plain, (or ſincere, and ſerious) dwelling at home.*

Or, as our received tranſlation has it,

Ver. 27. *And the* BOYS *grew:—and Eſau was a cunning hunter, a man of the field;—and Jacob was a plain man dwelling in tents.*

Either way, the account manifeſtly is only of a little incident paſſing in the early days of youth, whilſt they were ſtill *boys*; and, as it ſhould ſeem, from being the very firſt remarkable circumſtance that is related after their being born, when they were very young, and juſt beginning to ſhow their different inclinations.

In what country then, on earth,—or in what ſtate of things,—or in what age,—would ſuch a bargain of *two boys*, have been held binding, with regard to any worldly concerns?

And

And as to the events of their lives afterwards; how can JACOB be ſuppoſed to have injured the worldly property, or proſperity of *Eſau*;—when the latter we find poſſeſſed of much greater power, and of more worldly ſplendour than *Jacob*;—and having great territories and dominions; whilſt *Jacob* was only a wanderer, and a ſojourner, firſt in the land of Canaan, and then in Egypt?

Even when *Eſau* firſt came to meet *Jacob* returning from *Padan-aram* *, he was evidently greater, richer, more powerful; living in greater ſplendour, and with more magnificent attendants, than *Jacob*.

And though we find that he bewailed *the loſs of the bleſſing*, and was full of reſentment for a time †; yet, even on that occaſion, it appears to have been merely becauſe of the diſappointment of ſome awakened ambition, on finding the *final far diſtant* future rule and greatneſs over all, deſtined to his brother's HIGH DESCENDANT.

ESAU *himſelf did not ever bow down to* JACOB; *nor was he ever in a ſtate of ſubſervience to Jacob* ‡.

* Geneſis, chap. xxxiii. ver. 1.

† Chap. xxvii. ver. 41. ‡ Chap. xxvii. ver. 29.

*Eſau*

*Esau* lost nothing temporal,—nor did he at all, in the first instance, even in idea, part with any thing, but what he despised,—and *what*, even before his birth, was by Divine Providence expressly allotted to his brother; —*the being the Father of the Faithful* *.

Having thus endeavoured, with an awful reverence for so high and great a character as was this blessed Patriarch, to do justice to the character of *Jacob*;—it may now be allowable, to endeavour to do justice, still further, to Sacred Writ;—by vindicating from reproach, the *unjustly stigmatised conduct of the Israelites*, on their departure from the land of Egypt, *in spoiling the Egyptians*:—in spoiling them by the command of Moses, (as it has been malevolently, and with *a sneer* represented;)—and by the command of ALMIGHTY GOD Himself;—(as it has *blasphemously* been represented.)

But, however blameable the *Israelites* undoubtedly were, both before, and after this event, in other parts of their conduct;—yet *in this*, I will venture to affirm, they were blameless.

* Galatians, chap. iii. ver. 26. 29.

Let

Let the whole fact, according to the exact narration, be fairly, and calmly considered;—and it will appear, here also, (as in the case of *Jacob*,) that as to *the event* of the *spoiling the Egyptians*, it was even to Moses at first declared as a *mere prophecy*, delivered on Mount Sinai *;—and without his being himself at all able to know, or even to imagine, *how* it was to come to pass.

And as to the *Israelites* themselves;—it does not at all appear, (from what is said of the directions given to them to borrow †,) that it was ever told them, by Moses, that *they should spoil the Egyptians*:—or that they were at all aware, or had any ideas of such a consequence; or any apprehension that they should by any means do such a thing, till the very event had irrevocably, and contrary to any foresight of theirs, taken place.

It does not at all appear, that they marched out of Egypt, with any other intention, than that of going *three days journey* into the Wilderness, and of then returning;—or at least, with any other intention than that of making some short abode *there*, to perform their religious rites, and of then returning.

* Exodus, chap. iii. ver. 21, 22.

† Exodus, chap. xi. ver. 2, 3. Chap. xii. ver. 35, 36.

And therefore, when, after a long denial of this requeſt to go and ſacrifice unto THE LORD THEIR GOD, they were at laſt *thruſt* out;—yet even *then*, this was their utmoſt plan.—And in fair conſtruction of the whole hiſtory, we cannot but conceive, that *when* they borrowed the Jewels, to enable them, in a more ſplendid manner, to perform their religious celebrations, they honeſtly and fully intended, and expected to return them; and actually would have done ſo, if *Pharaoh* had not purſued them; and by the whole event made them ſo hateful to the Egyptians, that it was not in their opportunity, or, by any means then exiſting, in their power, to have any further communication with the Land of Egypt; or with any of the perſons from whom they had borrowed theſe ſpoils; and to whom they certainly intended originally to have delivered them again.

The multitude that went out, being a *mixed multitude*, even with a great number of Egyptians in their company *, plainly ſhews that they thought of returning;—and it was *Pharaoh's* hardneſs of heart, in purſuing them, contrary to any previous imagination

* Exodus, chap. xii. ver. 38.

of the Egyptians themſelves, that alone changed the Iſraelites' courſe;—fruſtrated all their honeſt purpoſe;—and accompliſhed the Divine Prophecy.

*RIGHTEOUS art Thou, O Lord, in all Thy Ways: and Holy in all THY WORKS*.*

But further;—the ferocious attempt of the Egyptians to deſtroy the Iſraelites, after they had *conſented* that they ſhould go in peace;—and contrary to all their ſolemn engagements to them;—or at leaſt to drag them into the moſt bitter bondage;—was ſurely a more than ſufficient cauſe for avowed hoſtility, and repriſal, in any age, or country upon the face of the earth:—and ſuch, that the Iſraelites *thenceforth* detaining the ſpoil, could no more ſtand in need of any apology, or vindication; than the *confiſcation of the property of Traitors*, or than the modern practice of making *repriſals at ſea*.

If the *Iſraelites*, *after this*, had been in a ſituation, where they could have returned with armed force, to invade the land of Egypt; and to carry away the whole ſpoil

* Pſalm cxlv. ver. 17. Pſalm cxix. ver. 137. Jeremiah, chap. xii. ver. 1.

thereof; by what law of nations would they have been condemned?

But in the Wilderneſs, where the Iſraelites were ſojourning, the ſame ſea which they had ſo miraculouſly paſſed over, was an utter bar to all further intercourſe with Egypt, for any purpoſe, or on any account whatever.—And, even ſuppoſe a diſpoſition of *reſtitution* to have remained;—the bar placed by their miraculous paſſage, which they never could have had originally any expectation of accompliſhing; would effectually put it out of their power to carry ſuch diſpoſition into effect:—whilſt indeed, at the ſame time, the greater part of the very *Egyptians* moſt intereſted, had in all likelihood periſhed, together with *Pharaoh* himſelf.

I muſt add, whilſt I am thus humbly endeavouring, with great ſimplicity, and integrity, to vindicate the cauſe of the righteous againſt blaſphemers;—and, if it might be, to lead *blaſphemers* to repent of their blaſphemy;—as blaſphemy may be forgiven *, except the blaſphemy againſt *the Holy Spirit*:—I muſt add, that perhaps ſome notice ſhould be *here* taken, of *Our Bleſſed Lord's* borrowing the

* Matthew, ch. xii. ver. 31. Mark, ch. iii. ver. 28, 29.

Colt,

Colt, whereon HE ſo emblematically, and prophetically ſat, when He entered Jeruſalem.—Our proud modern blaſphemers, Bolingbroke, and Voltaire, have both by themſelves, and by their minor imitators, blaſphemed *Our Lord*; —repreſenting His ſending His Diſciples to take, or *borrow* the Colt, as a groſs fraud.—But thoſe who are ſerious, will underſtand both the prophecy, and the accompliſhment, to have been perfectly conſiſtent with all *Righteouſneſs*.

Our Lord, propheſying,—ſaid,

Matthew, chap. xxi. and Mark, chap. xi.

Ver. 2. —— *Go your way into the village over againſt you; and as ſoon as ye be entered into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring him.*

3. *And if any man ſay ought unto you,* (or as St. Mark * has the words, *ſay unto you, Why do ye this?*) *ſay ye, that The Lord hath need of him; and ſtraightway he will ſend him hither.*

Here was the Prophecy;—the accompliſhment follows in theſe words:

* St. Luke has the words, *Why do ye looſe him?* thap. xix. ver. 31.

Mark, chap. xi.

Ver. 4. *And they went their way, and found the colt tied by the door without, in a place where two ways met:—and they loose him.*

5. *And certain of them that stood there, said unto them, What do ye loosing the colt?*

6. *And they said unto them even as* JESUS *had commanded:—and they let him go.*

7. *And they brought the colt to* JESUS.

And here evidently was an accomplishment of the Prophecy, *with the fullest consent of those who stood by;*—who must have been, either the owners, or connected with the owners of the Colt.—Here, therefore, was as full consent, as could well be given to any loan:—and at the same time, there cannot be a doubt but that the Colt was actually returned carefully, by the disciples, who so constantly passed by the same spot every day, during their attendance at Jerusalem.

Where then was the robbery, or the fraud? Let those disciples of *Errour* who have brought the shameful charge, answer for the real injury they have done to the world;—and for their own *real fraud*,—whereby they have indeed endeavoured to rob mankind of all their best reliance on HIM, who alone is able *to save;*—and of all their best hopes, and advantages.

## X.

# A NOTE

CONCERNING

## THE CHRONOLOGICAL ARRANGEMENT

OF

## *The Emblematical Seals, Trumpets, and Vials,*

IN

## THE BOOK OF REVELATIONS.

No. X.

# A NOTE

CONCERNING

## THE CHRONOLOGICAL ARRANGEMENT

OF

*The Emblematical Seals, Trumpets, and Vials,*

IN

THE BOOK OF REVELATIONS:

REFERRING TO

Vol. II. Page 58, Octavo Edition,

AND TO

P. 373, in the Quarto Edition.

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IN addition to the reaſons aſſigned in the preceding Volume, for differing from former Commentators, in my applying the emblem of the *Second Seal* peculiarly to *Adrian*, and to the events of his reign; rather than to *Trajan*, and to the events of his reign conjointly

jointly with thoſe of his ſucceſſor, as Mede*, and Biſhop Newton †, and Lowman ‡ have done;—I muſt now add, that otherwiſe there is no proper and ſufficiently *diſtinct event*, left to be clearly pointed out *by the firſt Seal*, as characteriſtically different from the *ſecond*.

For if the Divine Revelation was (according to the opinion that prevailed ſo early as in the days of *Irenæus*, and which was adopted by *Euſebius* §) given to St. John during the reign of *Domitian*;—then to apply the emblem of the *firſt Seal* to *Veſpaſian* and *Titus*, and to the events of their reign, (with Biſhop Newton ‖;) is to apply it to things *that were paſt*:—a mode of application that ſeems to be very inconſiſtent with the tenor of all Prophecy; which, is ever to deſcribe, and point out things *to come* ¶,—and eſpecially ſeems to be inconſiſtent with the tenor

* Mede, p. 442.

† Newton on the Prophecies, Vol. III. p. 53.

‡ Lowman's Paraphraſe, p. 42.

§ Euſebius Pamphilus, Lib. III. cap. xvi.

‖ Newton on the Prophecies, Vol. III. p. 51.

¶ I am not aware that there is even a ſingle inſtance, in the Holy Scriptures, where a prophecy relates to, or proclaims in its emblems as a part of the prophecy, things that are paſt.

of this Divine Prophecy; concerning which it is ſo expreſsly declared, that all the intimations it contained, related to *future events*, by thoſe words in the very beginning of the prophecy,—*the time is at hand* *;—which words are alſo carefully repeated at the end.

And with Mede †, and Lowman ‡, to apply the *firſt Seal*, to *the beginning of OUR BLESSED LORD's Kingdom*, by the firſt preaching of the Goſpel; and to OUR LORD's firſt coming upon earth;—is not only to apply it, to a circumſtance that was then ſtill longer paſt;—but to a meaning too vaſt and extenſive for the purport of *one ſingle emblem*;—an emblem that is introduced as being only juſt correſpondent, in its kind of purport, to the deſcription of a certain limited period of hiſtory, in the ſame manner as the others.

And even, were the *Apocalypſe*, as Sir Iſaac Newton apprehended §, really delivered, and written ſo early as during the reign of *Nero*; and therefore, even might the events of *Veſpaſian's* reign have been then *future*, and have

* Revelations, chap. i. ver. 3. Chap. xxii. ver. 10.

† Mede, p. 442.

‡ Lowman, p. 40.

§ Sir Iſaac Newton on the Apocalypſe, Vol. V. p. 440, 441. Biſhop Horſley's edition.

been

been ſuppoſed to have been prefigured by the emblem of *the firſt Seal*;—ſtill the applying the *firſt Seal* to them, produces confuſion in the application of the *other Seals*; becauſe it leaves *Trajan's* reign to be prefigured by *other emblems*, which do not at all agree with it; whilſt the events, and *the only* events of *Trajan's* reign, *are all ſuch*, as to cauſe *them* to be placed and connected much more properly, in emblematical deſignation, with the peculiar characteriſtick marks of the *firſt Seal*, than *thoſe* of the reigns of *Veſpaſian*, and *Titus*.

*Trajan's* reign, was a reign of *war*, and *conqueſt*;—and a reign of uninterrupted *war*, and of uninterrupted *conqueſt*, much more extenſively, and much more decidedly, than the Reigns of *Veſpaſian* and *Titus*.

And *Trajan's* Reign, cannot poſſibly, in any emblematical repreſentation, be properly *joined with* that of *Adrian*; becauſe it had ſo decidedly a different character.

There was, during *Adrian's* reign, neither *war*, nor *conqueſt*;—but it was a reign, as far as related to the Emperor himſelf, of mere peace, and ſplendour:—and there were no wars, except what the ſecond emblem exactly deſcribes as diſtinct from others, *internal commotions*, and *provincial diſturbances*.—As to the reſt;

reſt; the whole reign was employed, in rearing temples, and palaces; in adorning cities, and villas; and particularly in adorning *Athens*, the great corrupt ſeminary of ſcience; and *Egypt*, the ſource of all abominations.—It was employed in feſtival rejoicings, and carouſals;—and in every the moſt baneful exceſs of vice, and profuſe luxury:—all of them, riotous effects of *receiving and enjoying peace from the earth;* and perfectly compatible with cruelty, wickedneſs, and indifference as to blood-ſhedding and murders.

The reign of *Adrian* was indeed a period of this peculiar kind, in a characteriſtick degree, unlike any thing that ever took place, either before or ſince, on the face of the earth.

Surely then the emblem of the *ſecond Seal*, deſerves to be entirely confined to the period of this reign alone;—and indeed cannot with propriety be applied to any other.

And the emblem of the *firſt Seal*, deſerves to be entirely confined to that aſtoniſhing period of *Conqueſts* by *Trajan*.

Now then, as I have already ventured to affirm, that the words * found in the deſcription of the ſecond Seal:

Revela-

* Revelations, chap. vi. ver. 4.—The Alexandrian Manuſcript

Revelations, chap. vi.

Ver. 4. —— λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς,

cannot with consistency be translated,

—— *to* TAKE *peace* FROM *the earth*;

but ever ought to be translated,

—— *to* RECEIVE *peace from the earth:*

So, as a further proof of this, I cannot but produce the following uniform instances, of the use of the word λαμβάνω, both by *St. John* himself, and by other Apostles.

Uniformly in this Book of the *Apocalypse* we find its application as follows:

Revelations, chap. ii.

Ver. 17. Καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

Manuscript has the words merely—λαβειν την ειρηνην της γης —*to receive peace of the earth*:—and *Wetstenius* has the reading, ἐκ τῆς γῆς,—which implies, *of the earth*, as *receiving it*; and by no means *from the earth*, as *taking it away*. It is the Vatican Copy alone that has the reading, ἀπὸ τῆς γῆς, *from the earth*; and even that cannot annex to the word λαβεῖν, the idea of *taking away*.

Ver. 17.

Ver. 17. *And upon the ſtone ticket a new name written, which no one knoweth of but he that* RECEIVETH *it.*

Chap. v.

Ver. 9. Ἄξιος εἶ λαβεῖν τὸ βιβλίον.

Ver. 9. *Thou art worthy to* RECEIVE *the book.*

12. Ἄξιόν ἐστι τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν.

12. *Worthy is the Lamb that was ſlain to* RECEIVE *power.*

Chap. x.

Ver. 9. Καὶ λέγει μοι· Λάβε.

Ver. 9. *And he ſaid unto me, Take it* (RECEIVE IT).

10. Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου.

10. *And I took* (I RECEIVED) *the little book from the hand of the Angel.*

Chap. xiv.

Ver. 11. Καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

Ver. 11. *And if any one* RECEIVETH *the mark of (or character denoting) his name.*

Chap. xvii.

Chap. xvii.

Ver. 12. Οἵτινες βασιλείαν ὅπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.

Ver. 12. *Who have not yet* RECEIVED *a kingdom; but ſhall* RECEIVE *power as Kings, in one hour, (or in the ſame period of time) with the beaſt.*

Chap. xix.

Ver. 20. Ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου.

Ver. 20. *With which he deceived them that had* RECEIVED *the mark of the beaſt.*

Chap. xx.

Ver. 4. Καὶ οἵτινες οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτων,

Ver. 4. *And who had not* RECEIVED *the mark upon the forehead, or upon the hand, on their part.*

Chap.

Chap. xxii.

Ver. 17. Καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.

Ver. 17. *And let him that is athirſt come: and he that is willing let him* RECEIVE *the water of life freely.*

And with the ſame uniformity, in the *Goſpel* alſo of *St. John*, we find the word λαμβάνω uſed with the ſame meaning.

John, chap. i.

Ver. 16. —— ἐκ τῦ πληρώματος αὐτῦ ἡμεῖς πάντες ἐλάβομεν.

Ver. 16. —— *of His fulneſs all we have* RECEIVED.

Chap. iii.

Ver. 27. Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τῦ οὐρανῦ.

Ver. 27. *A man can* RECEIVE *nothing, unleſs it be given him from heaven.*

Ver. 32. —— καὶ τὴν μαρτυρίαν αὐτῦ οὐδεὶς λαμβάνει.

33. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐσίν.

Ver. 32. — *and no man* RECEIVETH *His teſtimony.*

33. *He that hath* RECEIVED *His teſtimony, hath ſet his ſeal that God is true.*

Chap. iv.

Ver. 36. Καὶ ὁ θερίζων, μισθὸν λαμβάνει.

Ver. 36. *And he that reapeth,* RECEIVETH *reward.*

Chap. v.

Ver. 34. Ἐγὼ δὲ ὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω.

Ver. 34. *But I* RECEIVE *not teſtimony from man.*

41. Δόξαν παρὰ ἀνθρώπων ὐ λαμβάνω.

41. *I* RECEIVE *not glory from men.*

44. Πῶς δύνασθε ὑμεῖς πιςεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες;

44. *How can ye believe,* RECEIVING *honour (or glory) from one another?*

Chap.

Chap. vii.

Ver. 39. Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν.

Ver. 39. *But this He ſpake concerning the Spirit which they were about to* RECEIVE.

Chap. x.

Ver. 18. —— καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν.

Ver. 18. —— *and I have power to take it up again, (or to* RECEIVE *it again.)*

Chap. xii.

Ver. 48. Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν.

Ver. 48. *He who ſets me at nought, and does not* RECEIVE *my words, hath one that doth judge him.*

Chap. xiii.

Ver. 20. Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει—ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

Ver. 20. *He that* RECEIVETH *whomſoever I may ſend,* RECEIVETH *me:—and he that* RECEIVETH *me,* RECEIVETH *HIM that ſent me.*

Chap. xiv.

Ver. 17. Τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό.

Ver. 17. *The Spirit of Truth, whom the world cannot* RECEIVE; *becauſe it neither ſeeth Him (it doth not apprehend Him), nor knoweth Him (it doth not underſtand Him).*

Chap. xvi.

Ver. 24. —— αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

Ver. 24. —— *aſk, and ye ſhall* RECEIVE, *ſo that your rejoicing ſhall be abundant.*

Chap. xvii.

Ver. 8. Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς·—καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον.

Ver. 8. *For the words (ſpoken) which Thou*

*Thou gaveſt to me, I have given to them:—and they have* RECEIVED, *and have known (underſtood) truly that I came out (came forth) from Thee.*

In many remarkable paſſages alſo in the writings of the other Apoſtles, we find the ſame meaning conſtantly annexed to the word.—Thus,

Matthew, chap. vii.

Ver. 8. Πᾶς γὰρ ὁ αἰτων λαμβάνει.

Ver. 8. *For every one that aſketh* RECEIVETH.

Chap. x.

Ver. 41. —— μισθὸν Προφήτου λήψεται.

Ver. 41. —— *he ſhall* RECEIVE *a Prophet's reward.*

Chap. xiii.

Ver. 20. —— μετὰ χαρᾶς λαμβάνων αὐτὸν.

Ver. 20. —— *with joy* RECEIVING *it.*

Chap. xix.

Ver. 29. —— ἑκατονταπλασίονα λήψεται,

Ver. 29. —— *ſhall* RECEIVE *an hundred fold.*

Mark, chap. xi.

Ver. 24. —— πιστεύετε ὅτι λαμβάνετε· καὶ ἔσαι ὑμῖν.

Ver. 24. —— *believe that ye* RECEIVE, *and ye ſhall have (or the things ſhall be to you).*

Luke, chap. xix.

Ver. 12. Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν.

Ver. 12. *A certain man of illuſtrious origin went into a far country to* RECEIVE *for himſelf a kingdom (or dominion).*

Acts, chap. i.

Ver. 8. —— λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς.

Ver. 8. —— *ye ſhall* RECEIVE *Power when the Holy Spirit is come upon you.*

Chap

Chap. ii.

Ver. 33. —— τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

Ver. 33. —— *and* RECEIVING *of The Father the promiſe of The Holy Spirit, He hath poured forth this which ye now ſee and hear.*

Acts, chap. x.

Ver. 43. —— ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

Ver. 43. —— *that every one that believeth on Him, ſhall* RECEIVE *remiſſion of ſins through His Name (or on account of his Name, or Exiſtence).*

Chap. xxvi.

Ver. 18. —— τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ.

Ver. 18. —— *that they may* RECEIVE *remiſſion of ſins, and a lot amongſt thoſe who are made holy, by means of the faith, (or reliance) on me.*

With ſuch ſtrong proof, therefore, of the import of the word λαβεῖν being conſtantly —*to receive*;—and without a ſingle inſtance, as far as I can recollect, of its being ever uſed to imply—*taking from*—or *taking away*; —the plaineſt concluſion with regard to the emblem of the *ſecond Seal* is, that its moſt characteriſtick mark, and that which diſtinguiſhed it from all the reſt, was *peace*, and *proſperity*, and *luxurious ſplendour*, to the then Ruling Power:—as *conqueſt*, and *increaſe of dominion*, had been the characteriſtick mark of the firſt Seal.

Applying *the firſt* to the reign of *Trajan*; and *the ſecond* to that of *Adrian*; the whole chain of Prophecy not only becomes more perfectly conſiſtent; but is evidently found beginning from a period, that according to every apprehenſion concerning the exact time of the *delivering* of the Prophecy, was *ſoon after that delivery*; and was alſo a period that exactly introduced *a totally new ſcene* of things upon the face of the whole earth.

In the interpretation of the reſt of the *Seals*; and alſo of the emblematical ſoundings of the *Trumpets*; an interpretation that is now become very obvious to all who are acquainted with

with hiſtory; it will be ſeen, by thoſe who peruſe the pages of the preceding Volumes, that as far as I could, with awful reverence, venture upon any unbiaſſed conſideration of ſuch a tremendous ſubject, I have ſtill very much agreed with the interpretations of *Mede*, and *Newton:* only adding ſome circumſtances, that appeared to me to render the correſpondency of the Prophecy with the events, more determinately ſtriking;—and that defined the periods more *exactly*.

But in the interpretation of the *Vials*, where the nearneſs of the *events prefigured*, to our *own times*, rendered unavoidably the emblems almoſt incomprehenſible to thoſe who lived in *preceding ages;* and ſubject to much controverſy, even at the inſtant of the time of their coming to paſs; and till the events ſhould have been long and decidedly fixed;—I have not heſitated to follow, though with deep humility, the full and firm convictions of my own mind alone:—and to make them known:—both becauſe I never ventured to adopt ſuch convictions without the deepeſt enquiry;—nor to communicate them, without an impulſive ſenſe of its being a duty not to with-hold from others, the light of truth that had with irreſiſtible force dawned upon my own mind:

mind *:—and eſpecially when the tremendous ſcene of things, ſo new, and ſo unprecedented, opening upon the world in theſe days, demands the moſt vigilant attention, to preſerve us from fatal miſtakes; and from that brink of deſtruction, to which even good meaning may ſeduce us.

The leading clue to the interpretation of the emblems of the *Vials* ſeems to be,—in the firſt place, in a moſt ſtriking manner, that they are *not a continuation of the deſcription in the Sealed Roll of the Book of Revelations itſelf*,—nor a continuation of its chronology;—but ſeem to have been amongſt the contents of a kind of *Epiſode*,—or *Appendix*,—the βιβλαρίδιον,—or

* To this did all the contents of the preceding Volumes, and all that has been written in the *Remarks concerning the Signs of the Times*, ſolely owe their being at all made known.—No previous intention of ſetting down to write a book;—no ambitious deſire of compoſing any thing upon the ſubject;—no previous intention either of ſupporting or controverting the opinions of others, ever prevailed in the Author's mind:—he has ever been fully and humbly aware, how liable the mind of man is to errour: and with trembling fear alone has truſted his own reflections.—He wiſhes not to impoſe opinions;—but whilſt light, derived from a diligent ſearching of the Holy Scriptures with the utmoſt reverence, remains as *convincing light* to his own mind,—he wiſhes not to conceal what may be ſuch to many beſides himſelf.

little

little Book * in the hand of the great Angel that came down in the viſion;—and therefore are plainly marked as being *diſtinct* from the contents of the *ſeven ſealed Roll*;—and as relating, not like them to the whole Chriſtian world, but merely to events attending *the Weſtern Empire*.

And the leading clue, in the next place, ſeems to be, that the *ſeventh Vial*, in all the particulars of its moſt characteriſtick diſtinctions, ſo perfectly accords with the characteriſtick diſtinctions of the *ſeventh Trumpet*, as to point out, that they *both* muſt be nearly contemporary; or at leaſt cloſely following one upon another:—and if ſo,—then the reſt of the *Vials* muſt be coeval, and contemporary (though quite independently as to their preciſe limits) with ſome of the ſeven *Trumpets*;—whilſt indeed the poſitive declaration concerning *all being finiſhed* †, on the ſounding of the *ſeventh Trumpet*, decidedly ſhows, that there would be no ſpace of time left, *after that event* for the accompliſhment of any events under the ſeven *Vials*;—and therefore they muſt all have come to paſs before.

* Revelations, chap. x. ver. 2. 8, 9, 10, 11.

† Revelations, chap. x. ver. 7.

This

This clue; and the bearing in mind, that each emblem muſt have a complete agreement with the period of time deſigned to be marked out, *in all points*;—and different, and clearly *diſtinct* from every other period whatever, (except only in the inſtance of the *ſeventh Vial*, and *ſeventh Trumpet*;)—and that no *partial* aptitude of any circumſtances, unleſs all the reſt agree, can warrant an application of the emblem of any *one Vial* to any *one portion* of hiſtory whatever;—this Clue, and this Caution, muſt ſurely, to any rational mind, ſeem beſt adapted to the leading of us to the only ſafe concluſions that can be formed, tending to the development of theſe ſo fearfully intereſting, and highly important myſterious guidances.

That which has flung much perplexity upon the whole; and which appears to have miſled many moſt able commentators, in theſe preſent days; has been,—the very ſtriking and remarkable obſervations made, in the laſt century, by *Mr. Fleming*, concerning *France*;—a truly pious, holy man, catching beyond others the firſt gleams of Divine Light, in the midſt of bitter ſorrows;—and who living ſurrounded with troubles, and perſecutions

perſecutions falling upon Proteſtants, in the days of *Lewis the Fourteenth*; with a ſpirit that may be deemed, in a degree, truly prophetical, ſaw both the promiſe of *final deliverance* to the true Chriſtian Church in the end;—and the *threatened vengeance* upon its perſecutors;—

Saw the denounced overthrow of the houſe of *Bourbon*, and of regal dominion in France;—and the dreadful confuſion, and troubles that ſhould follow;—ſaw the full promiſe of the glory of the Kingdom of Chriſt to be manifeſted even on earth; and the promiſe of *the Reſtitution of all things*;—and entered deeply into the apprehenſion even of the *revealed numbers* of computation, as to *times*, ſo myſteriouſly given in different parts of Prophecy;—but yet miſtook the application of *the particular emblems*;—(as might indeed eaſily be the caſe, in an age, ſo long before the complete fulfilment of them).

Knowing that THE SUN was always, uniformly, the emblem in prophecy of *Sovereign Power*;—and ſtruck with the daring pride, and preſumption of *Lewis the Fourteenth*, in vauntingly comparing himſelf to *the Sun*, in

thoſe days, (by the ſtriking, and diſperſing, of medals in gold, with his own portraiture on one ſide, and, on the reverſe, the Sun, with this motto, *Nec pluribus impar*,)—he concluded, that therefore the *fourth Vial poured out* UPON *the Sun*, muſt refer to a period, when *that* proud monarchy *of France* ſhould be puniſhed, and humbled: — and when the deſcendants of the great authors, and abettors of perſecution, ſhould be overthrown :—not conſidering rightly, as to the *fourth Vial*, that the real purport of the emblematical deſcription was rather, that *power ſhould be* GIVEN *to the Sun to ſcorch men*;—and that this muſt imply *injury*, or *hurt* done *by* an emblematical Sun,—and not *to it*;—and did much rather indicate *its* being at *its* full and higheſt degree of brightneſs, and ſplendour, and *ſcorching influence*; and ſo *hurting other beings*, than to *its* being under a cloud, or done away, and *in itſelf hurt*; — for this *latter* ſtate of *Sovereign Power*, we find uniformly deſcribed, throughout all the Prophecies, both of the Old and New Teſtament, *by the Sun's being darkened, or turned into blood.*

By

By this miſtake, he was prevented from ſeeing that *the fourth Vial* deſcribed, in reality, *the very period in which he himſelf lived;*—when France, and all the Sovereign Powers of Europe, had juſt arrived at their higheſt degree of deſpotick, oppreſſive rule, and ſplendour;—and were alſo, in reality, *perſecuting*, and *ſcorching men;* burning them at the ſtake to death;—and doing them hurt, and injury, by all manner of dire oppreſſion.

And, at the ſame time, by referring the *fourth Vial*, inſtead of the *ſeventh Vial*, to the time that would agree to the period, (according to his certainly right apprehenſions of what *was to come*,) when the Sovereign Power of France ſhould *be humbled*,—that is in truth, to the very years in which we now live,—he in reality *ſet* the whole chain of Prophecy *back*, as it were; and deranged its order; and prevented men's ſeeing, and underſtanding rightly, even thoſe very computations he himſelf had formed;—which, whilſt they ſtill agree indeed exactly with *theſe very years*, do yet alſo agree, in the regular order of the ſeries of Prophecy, with the pouring out of *the ſeventh Vial*, when, according to its more perfect emblematical deſignation, there ſhould

ſhould be ſuch great trouble, and confuſion, and dreadful diminution of *greatneſs* upon earth.

It is time, however, that this miſtake ſhould be ſet right;—and ſet right in a manner that we may almoſt be perſuaded he himſelf would have rectified it, if he had been now living on earth.

It is time to conſider candidly, that the *ſcorching of the Sun*, is not *the puniſhment, or ſuffering of the Sun*;—that the *ſcorching of the Sun*, is *its* doing injury to others;—and that its emblematical puniſhment, or ſuffering, has always * uniformly been, its *being darkened*, or its being *turned into blood*:—and that, therefore, it was the moſt tremendous *perverſion, and exertion of regal authority* that was pointed out by the emblem of the *fourth Vial*;—and that *Mr. Fleming* was indeed in reality living *under it*;—whilſt, fully intent upon the idea of the threatened vengeance, and ſad convulſion that was to come to paſs, he applied *that emblem*, to the events which were

* Iſaiah, chap. xxiv. ver. 23. Joel, chap. ii. ver. 10. 31; chap. iii. ver. 15. Matthew, chap. xxiv. ver. 29. Mark, chap. xiii. ver. 24. Luke, chap. xxiii. ver. 45. Revelations, chap. vi. ver. 12; chap. viii. ver. 12.

to

to happen in theſe our days; when the world was to be reproved by the dire *ſtorm of hail*, under the *ſeventh Vial* *, and by the dreadful prelude to the ſounding of the *ſeventh Trumpet* †.

It is in vain to contend with obſtinate prejudices;—and to the dominion of them numbers of mankind muſt in all ages be left, for a time, till their own candour, and good ſenſe, ſhall by degrees lead them to attend to ſuch various means of conviction, as it pleaſes God to afford.—Diſputation, never did, nor ever will remove any.

Let him then, who ſearches the Holy Scriptures only fairly make known his beſt apprehenſions;—and let him be heard with patience;—and let Truth, that divine offſpring of Eternal Light, come forth;—and be produced into the world, by thoſe ſlow degrees, and by that progreſs, in every mind, which the Divine Author of Nature has ordained.

Whilſt, therefore, we cannot but admire the humble and apprehenſive ſpirit, with which *Mr. Fleming* perceived *ſo much*; and attended with ſuch ſound judgement, to the

* Revelations, chap. xvi. ver. 21.

† Ibid. chap. xi. ver. 14, 15. 19.

intimations concerning the prophetical numbers, and periods; let us not be afraid to attend to *a ſtill larger combination of circumſtances*, than he could, at that time be acquainted with; and to endeavour to ſet that ſingle *miſapplication* of one emblem *right*, which was perhaps the only *ſource* of any errour in what he has written on the ſubject;—and eſpecially let us attempt this, when our doing ſo, will *confirm* all the reſt that he has ſaid; and not only agree with the reſult of his computations; but even ſhew that they are only ſtill more ſtrongly confirmed, by applying them to the *ſeventh Vial*; than by applying them, as he has done, to the *fourth Vial* *.

And let us further venture to obſerve,—that *ſuch other great, and decidedly prophetical events, are now actually come to paſs* in the world,—that the *ſeventh Vial* muſt either be pouring out, or *have been* poured out.

The power of *Rome is fallen*;—*Babylon is fallen* †;—and become indeed *an habitation of*

* I had not even ſeen or heard of Mr. *Fleming's* Book, when I publiſhed *The Morſels of Criticiſm*; the concurrence, therefore, of our ideas, is ſurely the more likely to proceed from the force of Truth.

† Revelations, chap. xvi. ver. 19. Chap. xviii. ver. 2.

*devils*,

*devils, and an hold of every foul ſpirit:*—and if ſo,—ſince the fall of the *prophetical Babylon* was expreſsly connected with the *Seventh Vial*, — unleſs *Babylon* be reſtored; unleſs *Rome* be reſtored;—and *Roman* and *Pontifical greatneſs* be effectually revived, the pouring out of all the *other Vials* muſt be *paſt*;—and of courſe the pouring out of the *fourth Vial* muſt have been *long ſince paſt*, however ſome of its effects may even ſtill continue *.

Under the pouring out of the *ſixth Vial*, the Kingdoms and Nations of the Earth were, by

* Another *Pope* has indeed been elected at *Venice* in this year 1800;—but without any poſſeſſion of *Rome*; or of its territorities;—without the Eccleſiaſtical Revenue;—without Dominion;—without Power;—a Shadow, and not a Subſtance;—and with regard to any continuance of *Papal Dominion at Rome*,—a ſlighter, and more feeble continuance of the appearance of *Roman Papal Power*, than even *Auguſtulus* was of the continuance of the Power of the *Weſtern Roman Emperours*.

Unleſs therefore the *Pope* be reſtored to his Territorial Poſſeſſions, and Dominion, and Reſidence *in Rome*; there is an end of *Roman Pontifical Greatneſs*; and the 1260 years are ended, which were named, in Holy Prophecy, for the continuance of the uſurped *Eccleſiaſtical Empire* of the *City on ſeven hills* ‡, and of the *little horn* of the furious emblematical Monſter †.

‡ Revelations, chap. xvii. ver. 9. 18.

† Daniel, chap. vii. ver. 8. 20, 21. 25.

means of the *three* evil ſpirits, *proceeding out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet, to be gathered together into a place (or ſtate) called in the Hebrew tongue Armageddon* *.

*Armageddon* ſignifies *confuſion*, according to the apprehenſions of ſome Hebrew Commentators; and a place, or *ſtate of ſlaughter*, according to that of others:—and ſure enough, by *falſe Philoſophy*, by *Atheiſtical opinions*, by the cunning enchantment of *a ſpirit of burleſque*, and by miſtaken unprincipled ſophiſtry, called enlarged reaſoning, all Europe, and the whole world, that was once called CHRISTIAN, has long been brought into a ſtate of *confuſion*; and into a dreadful *ſtate of ſlaughter*, indeed:—a ſtate that leaves little conſolation, but that of looking for the ADVENT OF HIM WHO SHALL RESTORE ALL THINGS †.

Whilſt

* Revelations, chap. xvi. ver. 13, 14. 16.

† When I wrote the Obſervations *in the Morſels*, fearing with great caution to be haſty, or raſh in any concluſion; I ventured to obſerve §, that the effects of the *fifth Vial* manifeſtly appeared to operate even to the year

§ Vol. II. p. 164. Quarto edition, p. 442.

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Whilſt at the ſame time, as a warning of the approach of the *latter end*, it cannot eſcape

1780. And though there ſeemed to me manifeſt ſigns of the emblematical diſtinguiſhed character of the *ſixth Vial* beginning to appear, (which ſigns I cautiouſly endeavoured to point out); yet I did not then venture to name any period preciſely for the beginning of the pouring out of the *ſixth Vial*:—but *ſince that time* the ſigns and peculiar marks have become ſo exceeding ſtrong;—and the miſchief produced by the three unclean ſpirits (mentioned chap. xvi. ver. 13) has been ſo effectual, as to produce the confuſion, which has now ſadly come to paſs on pouring out of the *ſeventh Vial*;—and, by the ſubverſion of the *Papal Dominion at Rome*, it ſo fully appears that the *ſeventh Vial* has begun to be poured out;—that I can no longer heſitate to conclude in my own mind, (and at leaſt to ſubmit it to the conſideration of all who ſearch the Divine Words of Prophecy with watchful ſincerity,) that the *ſixth Vial* began to be poured out in 1764;—and the *ſeventh* in 1790. And the ſhortneſs of the period is no kind of objection to this concluſion;—becauſe indeed, the firſt, ſecond, third, and fifth *Seals*, had each of them periods nearly as ſhort, or ſhorter:—and the periods of the firſt, ſecond, and third *Trumpets*, were not much longer.—And as to any effects of the pouring out of the *fifth Vial* continuing to operate *after the ſixth* began to be poured out;—that is no more than was actually the caſe with regard to the firſt, ſecond, third, and fourth Trumpets—for the effect of the *very firſt* was felt even to the very end and deſtruction of the Weſtern Empire, under *the fourth*.

eſcape being remarked, by a contemplative mind, that ſuch *perilous times* are come as were

And now I muſt venture ſtill further to add; that in the *Remarks on the Signs of the Times*, p. 13; and in the Supplement to thoſe Remarks, p. 56; I have endeavoured to ſhew, what *before* could not poſſibly be underſtood or apprehended, (no, not even thoſe few years ago, in 1787, when I wrote the volume of the *Morſels of Criticiſm**;) that the remarkable emblematical prophecy of *a great City*, (or great State) *being divided into three parts*, was now actually come to paſs, by the moſt unprecedented event that had ever taken place in the world;—*that* of the *great State of Poland* being actually *divided, and portioned out into three parts, or lots*; and remaining no longer either a diſtinct State, or diſtinct Kingdom in Europe.

And as this dread dividing of a *great State* into three parts, was declared, in the prophecy of the *Revelations*, to be the *very ſign* whereby we ſhould know, that the *ſeventh Vial* was begun to be poured out;—and that the final deſtruction of *Dominion in Rome*, and of *the Papal Dominion in Rome*, was at hand:—ſo we have now lived to ſee *even that ſubſequent dread event alſo* come to paſs.

It is too late, therefore, to be thinking of the application of the events of the *preſent days* to the emblematical deſcriptions of any of the *other Vials*; and eſpecially as thoſe who are fully acquainted with hiſtory, and will maturely conſider, may perceive that the *other Vials* have all of them *now* received the moſt complete fulfilment, in every point, in other days;—a fulfilment, which ſuits the emblems of *each exactly*, and completely, in every the moſt minute re-

* See Vol. II. p. 185. Quarto edition, p. 456.

ſpect;

were foretold by the Apoſtles § St. Peter, and St. Paul.

Scoffing

ſpect; which thoſe who attempt to apply the events of the *preſent days* either to the *fourth Vial*, or to the *fifth Vial*, or to any other except to the *ſeventh Vial*, cannot make thoſe events do.

In the preceding *Morſels of Criticiſm* *, (conſiſtently with the ideas of *Lowman* †, and of that excellent man, *the Rev. Mr. Burton of Elden*,) the *third Vial* has been conſidered as receiving its fulfilment, by the dreadful *inteſtine commotions*, and by that period of *civil war*, that took place between the *Guelfs* and *Ghibbelines* in *Italy* and *Germany*;—which were indeed ſufficient to make the emblem of *blood in the fountains of waters* appear perfectly adequate.

But beſides this, I muſt now add; that the emblem fitted every region in Europe *during that particular period*:—for, whilſt we bear in mind the *Sicilian Veſpers*, when 8000 French were maſſacred at once;—the bloody Civil War in *England*, between the Houſes of York and Lancaſter, in the time of Henry the Sixth, and Edward the Fourth;—and the not leſs bloody conteſts in *France*, between Lewis XIth, and his Nobles, in the war (as it was called) of the *Public Good*, ought not to be forgotten, in recapitulating the troubles under the third Vial. And indeed what has been ſaid of *Italy*;—*that, for above an hun-*

* Vol. II. p. 157; and in the Quarto edition, p. 438.

† Lowman, on the Revelations, p. 182.

*dred*

§ 2 Peter, chap. iii. ver. 3. 2 Tim. chap. iii. ver. 1, 2, 3, 4, 5.

Scoffing Atheiſm prevails; and deriſion of the Word of Prophecy, and of all expectation of THE MESSIAH; together with ſcornful deſpiſing, and hating of ſincere and good men.

Habitual inſolence is adopted, and contemptuous treatment of mankind in general, inſtead of charitable allowance for infirmities, and good will:—and the world is too ſadly filled with proud boaſters, heady and conceited;—inſatiable purſuers of diſſipation, and unbridled pleaſures, even in the midſt of violence and uproar.

*dred years of this period there was not a city, and ſcarce a village, or a family, in which they did not ſhed each others blood;*—might almoſt be ſaid of *England*, and of *France*.—Neither was *Spain* at all more exempt from this dreadful inteſtine ſhedding of blood, during this period marked for retaliation, and murder upon murderers.

The rebellion of *Sancho* againſt his father *Alphonſo*, whom he dethroned;—the rebellion of *John* againſt his brother *James*, King of Arragon; (during which a father ſuffered his ſon to be put to a moſt cruel death, rather than yield a town;)—the murders previous to the utter ruin of the *Knights Templars*, and on their deſtruction;—the dreadful diſputes about *Regency*, between *Peter* and *John*;—the well-known reign of *Peter the Cruel*;—and finally, the eſtabliſhment of the *horrid Inquiſition*—all bear teſtimony to this truth.

Let me now venture to add, in order to render what has been ſaid, both here and in the preceding Volumes, more explicit;—that according to my beſt ideas, (which with the moſt fearful caution alone, and with the deepeſt ſenſe of my poſſibility of erring, I would wiſh to make known,)—that the ſeveral *Chronological Periods*, of the *Seals*, *Trumpets*, and *Vials*, may perhaps be ſomewhat better explained by means of the annexed Table;—as periods concurrently, and with perfect *ſynchroniſm*, leading to the conſummation of all things;—the *Seventh thouſandth* year;—the *Great Sabbath* of Almighty God on Earth.

But beſides theſe events, marked out by the *emblematical Vials*, ſome further great events are yet to take place.

And perhaps we are *now* to expect a ſcene of a different kind from what has hitherto appeared upon earth; before the ſecond coming of OUR LORD.

Peradventure the time is even nearly approaching, when the Glorious Triumphant *Emblematical Horſeman* is coming forth *, on

* Revelations, chap. xix. ver. 11. 13.

his

his Great White Horſe of Victory;—*The more extended Reign, and prevalence*, (though not without oppoſition) of the ſincere *Light of the Goſpel, and of uncorrupted Truth:*—a Reign which could not take place, till the hitherto invincible obſtacles of blind ſuperſtition, and intereſted errour, joined with oppreſſion, were removed out of the way, by ſuch extraordinary means as the wiſdom of GOD ſaw fit.

If ſo;—after a deluge of violence, and impiety, may indeed be expected, in the end, ſome *peace on earth, and good will toward men.*—And the emblematical *armies of heaven*, following THEIR LORD, the WORD OF GOD, and purſuing their victorious courſe, on the *emblematical white ſteeds of Victory*, may indeed become the means of eſtabliſhing HIS KINGDOM over all the world;—or at leaſt of making *preparations* for it;—whilſt all things that offend will be done away.

Referring this *emblematical deſcription* of the Triumphant Horſeman, to the more univerſal Reign and prevalence of the pure Goſpel of THE MESSIAH;—how exact and applicable does the whole emblematical figure appear?

A ſharp two-edged ſword doth indeed proceed *out of his mouth* *;—even the *ſword of*

* Revelations, chap. xix. ver. 15.

*the*

70 *Jeruſalem* deſtroyed.
77 *Britain* enlightened.
79 *Pompeii* overwhelmed.
94 REVELATION to St. John.

121 *Adrian's* Wall in Britain.
135 Jews' final Baniſhment.
141 *Hereſies*; and ſeparation of Churches begin.
150 *Palmyra* built.
195 Diſputes about Eaſter.
209 Wall of *Severus* built.
220 *Ulpian* collects Edicts.
230 *Origen* collates the Holy Scriptures.
250 Chriſtianity embraced in Gaul.
274 *Franks* firſt appear.
277 *Probus* plants Vines in Gaul.
289 St. Alban martyr'd.

326 Church built at *Jeruſalem*.
350 Praying at Sepulchres and worſhipping Saints—and worſhipping Relics.
359 Tranſlating Bones, and lighting Tapers.
387 *Jerom* compoſes Vulgate.

410 Bells invented.
431 Worſhip of The *Virgin Mary* introduced.
449 Saxons come into *Britain*.
452 *Venice* built.
494 *Monks* eſtabliſhed.
496 Chriſtianity embraced in *France*.

533 Digeſt publiſhed.
550 Silk introduced.
550 Towns firſt built in Poland.
565 Writing brought into Germany.
597 *Auguſtin*.

607 Pope's temporal Dominion com-

| A. D. | SEALS. | *This Column ſhews the* CHARACTERISTICK DISTINGUISHING DIFFERENCES, *of the ſeveral Periods, of the* SEALS, TRUMPETS, *and* VIALS. |
|---|---|---|
| 100 | | 96 |
| | 1ſt. | -------*Conqueſt*; and TRAJAN's Reign. |
| | | 118 |
| | 2d. | -------*Splendour*; and ADRIAN's Reign. |
| | | 138 |
| | 3d. | -------*Juſtice*; and ANTONINUS's Reign. |
| | | 168 |
| 200 | | |
| | 4th. | -------{*Famine* / *Death*} and COMMODUS. |
| | | 244 |
| | 5th. | TRUMPETS. ----An Age of Perſecution. |
| | | 260 |
| | 6th. | ----End of the PAGAN ROMAN EMPIRE. |
| 300 | | |
| | | 312 |
| | 7th. | 337 |
| | | 1ſt. ----Irruption of Barbarians. |
| 400 | | |
| | | 394 |
| | | 2d. ----{Mutiny of Troops; — and rending of the Empire. |
| | | 412 |
| | | 3d. ----ATTILA, and Devaſtation. |
| | | 468 |
| | | 4th. ----Ruin, and End of the WESTERN ROMAN EMPIRE. |
| 500 | | |
| | | 538 |
| | | 568 |
| | | 5th. |
| 600 | | |

# APOCALYPTIC CHRONOLOGICAL

538

550 Silk introduced.
550 Towns firſt built in Poland.
565 Writing brought into Germany.
597 *Auguſtin.*

607 Pope's temporal Dominion completed.
630 *Mecca* eſtabliſhed.

675 Glaſs introduced.
690 Organs built.

740 *Geber* improves Chemiſtry in Arabia.
750 Prayers in unknown Tongues.
759 *Turks* firſt come out of Scythia.
787 Image Worſhip eſtabliſhed.
790 Shutting up Scriptures.

800

803 Purgatory taught, and Prayers for the dead.
820 Tranſubſtantiation taught.
886 *Oxford* founded.
900 Auricular Confeſſion; and Penances.
904 Celibacy of Clergy.
915 *Cambridge* founded.
923 Fiefs eſtabliſhed in *France.*
936 *Moors* introduce Science in *Spain.*
991 Arabic Figures.

1021 Notes of Muſic.
1029 *Maſſes* for the dead.
1059 Paper invented.
1096 Name of *Pope*, confined to the Biſhop of Rome.

1118 Knights Templars.

1152 Canon Law.

568

5th.

VIALS.

713

1ſt.

Sore, fretting, galling RAVAGES,—and as ſore, fretting, new Diſeaſes.

1042

1096

2d.

1ſt WOE. The Saracen Invaſions, and Conqueſts.

Papal Dominion in

# APOCALYPTIC CHRONOLOGICAL TABLE.

740 *Geber* improves Chemistry in Arabia.
750 Prayers in unknown Tongues.
759 *Turks* first come out of Scythia.
787 Image Worship established.
790 Shutting up Scriptures.
800
803 Purgatory taught, and Prayers for the dead.
820 Transubstantiation taught.
886 *Oxford* founded.
900 Auricular Confession; and Penances.
904 Celibacy of Clergy.
915 *Cambridge* founded.
923 Fiefs established in *France*.
936 *Moors* introduce Science in *Spain*.
991 Arabic Figures.
1021 Notes of Music.
1029 *Masses* for the dead.
1059 Paper invented.
1096 Name of *Pope*, confined to the Bishop of Rome.
1118 Knights Templars.
1152 Canon Law.
1200 Great Ships invented by Venetians.
1206 Painted Glass.
1210 Albigenses persecuted.
1220 Preaching *Friars* began.
1223 Transubstantiation established.
1251 Painting in distemper.
1300 Spectacles.
1302 Mariner's Compass.
1320 Gunpowder.
1337 First Comet regularly observed
1343 Cannon introduced.
1369 *Wickliff*.
[illegible] discovered.
1410 Painting in Oil.
1440 Printing.
1460 Engraving.
1478 Inquisition.
[illegible] America discovered.

800 900 1000 1100 1200 1300 1400

Papal Dominion in Rome 1260 Years.

German Empire.

1st WOE. The Saracen Invasions, and Conquests.

1281 6th.

713 1st.

1042

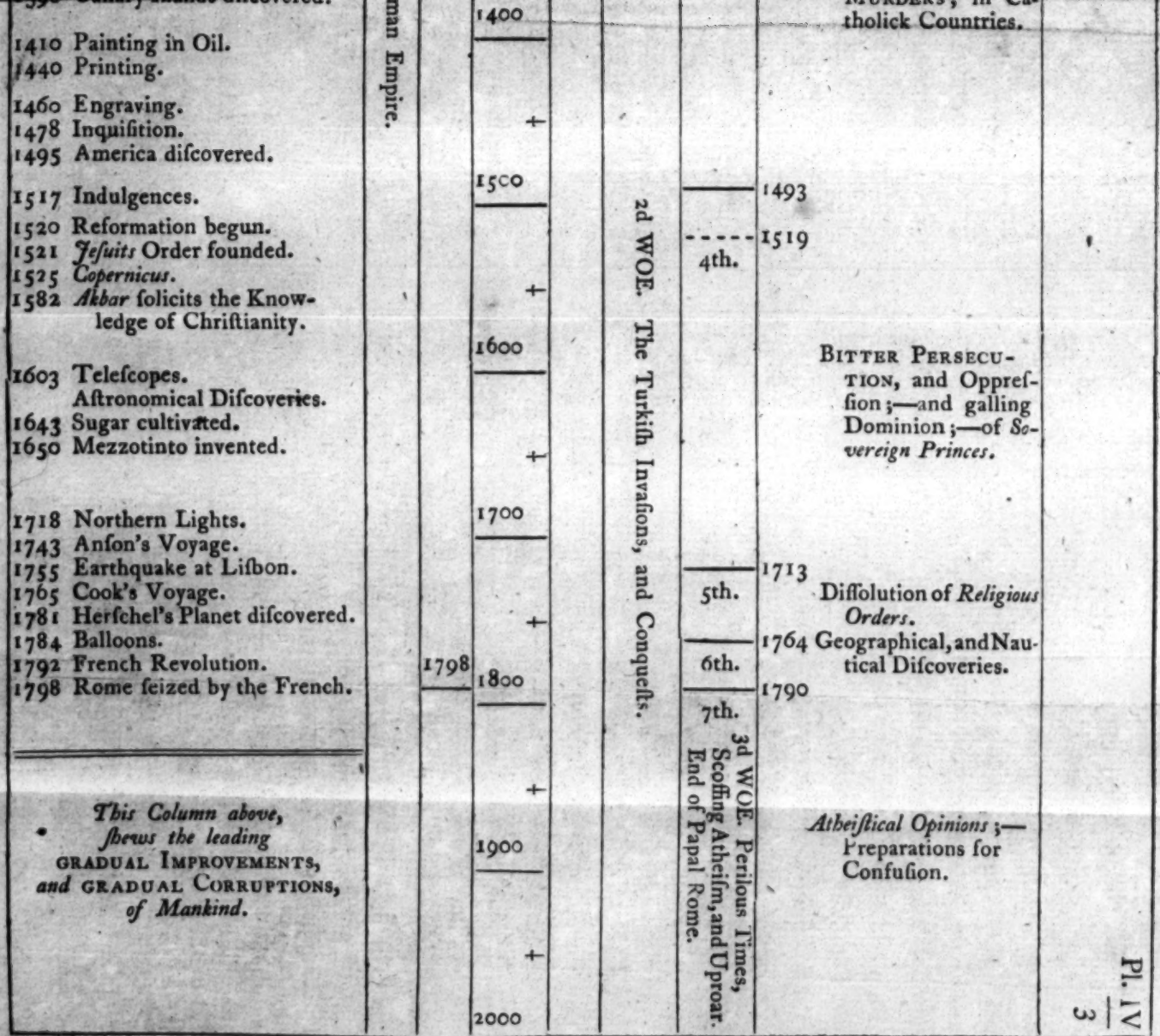
1096 2d.

1273 3d.

Sore, fretting, galling RAVAGES,—and as sore, fretting, new Diseases.

Bloody CRUSADES, and Expeditions by Sea.

Intestine Rebellions; MASSACRES; and MURDERS; in Catholick Countries.


1410 Painting in Oil.
1440 Printing.
1460 Engraving.
1478 Inquisition.
1495 America discovered.
1517 Indulgences.
1520 Reformation begun.
1521 Jesuits Order founded.
1525 Copernicus.
1582 Akbar solicits the Knowledge of Christianity.
1603 Telescopes.
Astronomical Discoveries.
1643 Sugar cultivated.
1650 Mezzotinto invented.
1718 Northern Lights.
1743 Anson's Voyage.
1755 Earthquake at Lisbon.
1765 Cook's Voyage.
1781 Herschel's Planet discovered.
1784 Balloons.
1792 French Revolution.
1798 Rome seized by the French.
This Column above, shews the leading GRADUAL IMPROVEMENTS, and GRADUAL CORRUPTIONS, of Mankind.
Roman Empire.
1798
1400
1500
1600
1700
1800
1900
2000
2d WOE. The Turkish Invasions, and Conquests.
3d WOE. Perilous Times, Scoffing Atheism, and Uproar. End of Papal Rome.
4th.
5th.
6th.
7th.
1493
1519
1713
1764
1790
Catholick Countries.
BITTER PERSECUTION, and Oppression;—and galling Dominion;—of Sovereign Princes.
Dissolution of Religious Orders.
Geographical, and Nautical Discoveries.
Atheistical Opinions;—Preparations for Confusion.

Pl. IV
3

*the Spirit* *; —piercing, and irreſiſtible, by ſound argument, ſolid reaſoning and redoubled force, to deſtroy errour; and to open the mind to the conviction of truth.

And He has indeed *a Veſture dipped in blood* †; —witneſs the maſſacres, the bitter torments and ſufferings of thoſe who contended for the benefit of the uncorrupt truths, and for the light revealed in the HOLY SCRIPTURES, in *Germany*, *Bohemia*, *Italy*, *France* and *Spain*; —and witneſs the cruel deaths of *Cranmer*, *Ridley*, and *Latimer*, in this country; and of many, many others,

*The whole noble army of Martyrs, praiſing God,*

who laid down their lives to maintain the truth of HIS HOLY WORD; and to whoſe dreadful ſufferings may well be applied thoſe ſublime words of the Prophet Iſaiah,

Iſaiah, chap. ix.

Ver. 5. *For every battle of the warrior is with confuſed noiſe; and garments rolled in blood, but this ſhall be with burning and fuel of fire.*

* See Epheſians, chap. vi. ver. 17. Hebrews, chap. iv. ver. 12.

† Revelations, chap. xix. ver. 13.

We read that this *Triumphant Horſeman*, is to be ſomewhat *reſiſted* for a time *, but in vain;—and that his *mighty ſword* proceeding out of his mouth, ſhall prevail effectually, to deſtroy all deluſion, and errour †:—and then ſhall the *Evil One* be ſhut up in the pit ‡,—and *the thrones of Judgement* § be ſet,—and the glorious *firſt Reſurrection* commence.

How;—by what proceſs;—and in what manner;—muſt be waited for until the appointed time, with holy fear and hope.—For with regard to events *ſtill to come;* whilſt the wiſdom of God hath concealed them under *emblematical deſcriptions*, no eye can pierce the vail, till by the ſame Almighty Power it be, at the due ſeaſon undrawn; and the *very near approach* of the events themſelves, awakening the mind, manifeſts that HIS HOLY WILL IS DONE.

* Revelations, chap. xix. ver. 19.
† Ibid. chap. xix. ver. 21.
‡ Ibid. chap. xx. ver. 3.
§ Ibid. chap. xx. ver. 4, 5.

XI.

# A NOTE

CONCERNING

# THE FALLING AWAY

BEFORE THE SECOND COMING OF

# THE MESSIAH.

No. XI.

# A NOTE

CONCERNING

## THE FALLING AWAY

BEFORE THE SECOND COMING OF

## THE MESSIAH:

REFERRING TO

Vol. I. p. 383, in the Octavo Edition;

AND TO

P. 257, in the Quarto Edition.

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IT has been thought lately, by ſome very ſerious and learned perſons, in conſequence of the declaration of the Apoſtle, in his Second Epiſtle to the Theſſalonians, (chap. ii. ver. 3,) and in conſequence of thoſe remarkable words of our Lord himſelf,

Luke,

Luke, chap. xviii.

Ver. 8. *When the Son of Man cometh,* SHALL HE FIND FAITH UPON THE EARTH?

that there ſhould be a *total falling away* from the believing in CHRIST, in *every* nation upon earth, before the *ſecond coming of The Lord:* and that not even one believer ſhould be found:—and that, therefore, *that ſecond Advent* muſt yet be far—far diſtant;—becauſe, notwithſtanding the preſent ſo dreadfully general prevailing ſtate of infidelity, there are nevertheleſs ſo many ſincere, pious, humble Chriſtians ſtill in the world.

But this ſurely is too haſty, and too vehement a concluſion:—for all the words of Holy Scripture, we may venture fairly to affirm, muſt ſo be taken as to be ever perfectly conſiſtent one with another.—And as ſtrong as the words of Our Bleſſed Lord already referred to are;—and as ſtrong as thoſe words of the Holy Apoſtle are;—thoſe others of Our Lord ſhould alſo be well remembered, when, approving the firm faith which Peter expreſſed in HIS being the ANOINTED CHRIST,—THE MESSIAH,—He declared,

Matthew,

Matthew, chap. xvi.

Ver. 18. —— *upon this rock I will build my Church: and* THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

Which ſurely they would do, if all faith were to be ſwept entirely away from the earth.

We ſhould remember alſo,—thoſe words in the Epiſtle to the Hebrews:

Chap. ix.

Ver. 28. *Chriſt was once offered to bear the ſins of many; and unto them* THAT LOOK FOR HIM, SHALL HE APPEAR THE SECOND TIME, *without ſin unto ſalvation.*

We ſhould likewiſe remember the words of Our Lord Himſelf, ſpoken to the Jews, and to the whole Jewiſh nation:

Matthew, chap. xxiii.

Ver. 39. *I ſay unto you, Ye ſhall not ſee me henceforth;* TILL YE SHALL SAY, *Bleſſed is he that cometh in the Name of the Lord.*

And we ſhould remember, that it is written in the unerring words of Prophecy,

Daniel, chap. xii.

Ver. 4. —— *that* AT THE TIME OF THE END *many ſhall run to and fro*, AND KNOWLEDGE SHALL BE INCREASED.

Or, as the words may be tranſlated,

*Many ſhall inſtruct; and knowledge ſhall abound.*

At the time of the end, therefore, and juſt before the ſecond coming of OUR LORD, we have rather reaſon to conclude, as far as we may dare to form concluſions on ſuch tremendous ſubjects, from all theſe words put together;—that the *powers of* HELL ſhall never drive the acknowledgement of true Chriſtianity out of the world;—that *ſome* profeſſion of faith in Chriſt, by Chriſtians, ſhall continue openly to the very end;—that there ſhall be *ſome* ſincere Chriſtians *really looking* earneſtly *for* the ſecond coming of Our Lord;—that there ſhall be *ſome* Jews found believing on HIM THEIR GREAT MESSIAH; and ready, and prepared to ſay *Bleſſed is he that cometh in the name of THE LORD;*—and that there ſhall even be many actually labouring,

labouring, *to cauſe the increaſe* of true Chriſtian Knowledge.

And with regard to the declaration of the Apoſtle in his Epiſtle,

2 Theſſalonians, chap. ii.

Ver. 3. That, *that day ſhall not come, except there come a falling away firſt:*

And with regard to the words of Our Lord, (Luke, chap. xviii. ver. 8,) *ſpeaking of the laſt days of vengeance*, and ſaying, *Nevertheleſs, when the Son of Man cometh*, SHALL HE FIND FAITH ON THE EARTH? the plain and fair concluſion ſeems merely to be; that, before the ſecond coming of The Lord, there ſhall indeed be a moſt dreadful *and too general apoſtacy* of thoſe once-called Chriſtian nations, from the true faith in CHRIST their Saviour; and from the truth of His Holy Word.—And that *when*,—*and where*—the heavy *vengeance*, and tremendous judgements of God fall upon thoſe who have perverted his truth, and upon thoſe nations who have perſecuted his ſervants,—*there* ſhall indeed be but little faith; or any right apprehenſion, in the minds of men in general, that thoſe heavy

troubles have been really ſent *to avenge the cauſe of* THE CHRIST, JESUS OF NAZARETH, *and of His Truth*,—and are actually the harbingers of the approach of His ſecond coming.

Now, therefore, is it not deſerving of moſt awful apprehenſion, and conſideration; that there has in reality, and moſt fully, according to every fair import of the general words, been indeed *a falling away?*

Firſt; by the riſe of *Mahometaniſm*; and by its ſpreading all over thoſe parts of Aſia, where the Bleſſed *Goſpel* had really been once preached, and had been embraced for ages;—a far greater portion of the globe than all Europe.

Secondly;—by the gradual riſe, of the *Corruptions of Popery*; and by their ſpreading over all Europe, and the Weſtern Church.

And now, thirdly;—by the ſpreading of *Atheiſm*, (and of *Infidelity*, ſo nearly approaching unto Atheiſm, that the difference cannot be diſtinguiſhed,) over almoſt all that were called Chriſtian People, on the whole face of Europe:—not only amongſt thoſe who fight with rage againſt the Ancient Conſtitutions of European Governments; but amongſt thoſe who have been driven out;—and amongſt thoſe

eſpecially in the higher ranks, who even profeſs to fight in the cauſe of Religion, and under its banners.

And ſtill;—now that *vengeance* has indeed for ſome time been dreadfully falling upon *Perſecuting Nations*, and upon *Corruptors of the Truth*;—and on thoſe who have been *the firſt and greateſt enemies to Chriſtianity*;—yet who has been awake to apprehend fairly this threatened manifeſtation of Divine Over-ruling Power?—this ſtriking fulfilment of His Commands, and of His Promiſes, and of His Threatenings, and His Prophecies;—*Who has ſaid, Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them ſpeedily* *.

All this ſeems, to the beſt apprehenſion of my mind, to be a juſt and fair conſideration.—And if ſo,—ſurely then, inſtead of waiting *till not one believer in the truth of God's word ſhall be found*; (which would be a prevalence of the powers of hell indeed;)—we ought *now* to be awake;—with trembling holy fear, and hope; and rather to remember thoſe bleſſed

* Luke, chap. xviii. ver. 7, 8.

Words of Comfort of our GREAT MESSIAH, The long-expected MESSIAH of both Jews and Gentiles, ſpeaking of *ſuch events* as, in all points, ſeem to be *now* brought to paſs, and are actually coming to paſs; concerning the dire popular diſturbances on earth, and the dreadful deſtruction of Regal Powers; the forerunning ſigns of His Second Coming;

*When theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh* *.

*And when ye ſee theſe things come to paſs, know ye that the Kingdom of God is nigh at hand.*

And again,

*When ye ſhall ſee all theſe things, know that the end is near, even at the doors* †.

Yet,—never let *preſumptuous* thoughts prevail:—for however near,—or however far off the ſecond coming of our Lord may be; *that* day will certainly come as *a thief in the night.*

* Luke, chap. xxi. ver. 28. 31.

† Matthew, chap. xxiv. ver. 33. Mark, chap. xiii. ver. 23.

For,

For, indeed, *of* THAT *day, and of* THAT *hour* EXACTLY*, *knoweth no man;*—any more than of *the final end of this world;*—or of the beginning of the glorified ſtate of things, that is to take place, after all that relates to the race *of Man* on *this ball of earth*, ſhall have been finiſhed; and when GOD ſhall indeed be ALL IN ALL.

*No heart can worthily think upon theſe things* †.—And any the leaſt proper ſenſe of our manifold offences, and infirmities, may too juſtly deter even the beſt of men, from venturing to allow full ſcope even to their thoughts,—and much leſs to their words, and writings, upon ſuch a ſubject:—for who is fitly prepared to think of appearing before GOD in Judgement ‡?

Nevertheleſs;—frail, and ſinners as we are; yet, whereſoever, or by whomſoever any Divine truths and ideas are apprehended, with full conviction to the mind; and of ſuch a nature as to have any tendency to illuſtrate

* Matthew, chap. xxiv. ver. 36.

† Eccleſiaſticus, chap. xvi. ver. 20.

‡ Pſalm cxix. ver. 120. 2 Cor. chap. v. ver. 10. Titus, chap. ii. ver. 13. 1 Peter, chap. i. ver. 7, 8. Eccleſiaſticus, chap. xviii. ver. 20.

what is written in the Holy Scriptures; or to induce men to beſtow more attention upon the words contained therein; they ought not to be concealed, however unworthy the inſtrument, or means of communicating them may be:—and therefore, in addition to what I have already ventured to write, concerning *the Prophecies* relating to the final reſtoration of the *Remnant* that is left of the *Sons of Iſrael*;—and the bringing in the eſtabliſhment of *The True Iſrael of God*, The faithful Redeemed Servants of CHRIST THE MESSIAH, *their Lord*; I will not forbear to ſubjoin, that there are two paſſages; the one in the Prophecy of *Hoſea*, and the other in the Prophecy of *Micah*; relating to the time of the final *Reſtoration of the Jews*; (an event that we have every reaſon to underſtand is nearly connected with the ſecond coming of Our Lord, THE MESSIAH;) which, eſpecially as they are worded in the *Septuagint*, ſeem by implication to connect both events with the preſent, or ſoon approaching age.—*Hoſea* thus propheſies,

Chap. vi.

Ver. 1. Ἐν θλίψει αὐτῶν ὀρθριοῦσιν πρὸς

πρὸς με λέγοντες· πορευθῶμεν, καὶ ἐπιστρέψωμεν πρὸς Κύριον τὸν Θεὸν ἡμῶν, ὅτι αὐτὸς ἥρπακεν καὶ ἰάσεται ἡμᾶς, πατάξει καὶ μοτώσει ἡμᾶς.

2. Ὑγιάσει ἡμᾶς μετὰ δύο ἡμέρας, ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστησόμεθα, καὶ ζησόμεθα ἐνώπιον αὐτε.

3. Καὶ γνωσόμεθα·—διώξωμεν τὸ γνῶναι τὸν Κύριον,—ὡς ὄρθρον ἕτοιμον εὑρήσομεν αὐτὸν, καὶ ἥξει ὡς ὑετὸς ἡμῖν πρώϊμος καὶ ὀψιμος τῇ γῇ.

Ver. 1. *In their affliction, as riſing in the morning, they ſhall haſte, ſaying,*

*Let us go, and return unto the Lord our God,—for He hath torn, and He will heal us: —He hath ſmitten, and He will bind us up.*

2. *He ſhall make us whole after* TWO DAYS; *—on the third day we ſhall be raiſed up again, and ſhall live before Him.*

3. *We ſhall know, (or we ſhall be known, and remembered) if we purſue on, to know The Lord:—as the burſting forth of the morning light, we ſhall find him prepared (to dawn upon us):—And He ſhall come as (refreſhing) rain*

*rain to us,—as the former and the latter rain doth to the earth.*

For here we find a declaration, concerning the hope of *the Reſtoration of Iſrael*; with plain prophetical alluſions, of the ſame kind, that were authoriſed, and even uſed, by Our Bleſſed Lord Himſelf, when He ſpake of His riſing from the dead *the third day;* as emblematical of His reſtoring all things *the third day*;—and as alluding to that fixed idea in the minds of many of the moſt learned and moſt pious Jews, ſaid to be derived from the ſchool of *Elias;*—that the duration of the world in its imperfect ſtate, was divided into three great periods, of two thouſand years each:—Two, *before the giving of the Law;*—Two, *under the Law;*—Two, *under the Meſſiah*, before the completion of all things.

According to which idea;—as we have *now* known, two thouſand years to have paſſed by, before the Calling of *Abraham*, and the Jews;—two thouſand years, under this advantage, and under *the Law*, before the firſt coming of our Lord to be born, and to ſuffer, as man;—and nearly two thouſand years, (or the third great period of time,) ſince then, and previous to the conſummation of all things;

things;—we cannot but apprehend the end and closing of the *third great day* to be near at hand.

And as from many passages of Divine Prophecy, we are led to conclude that the great consummation by the second coming of THE MESSIAH, must be *before the end* of the last period assigned,—however it be described, or however emblematically represented;—we cannot but be led, with trembling hope, and fear, to suspect, that it cannot be very far off.

The passage in the Prophecy of *Micah*, is as follows:

Micah, chap. vii.

Ver. 15. Καὶ κα[α τὰς ἡμέρας ἐξοδίας σε ἐξ Αἰγύπ[ε, ὄψεσθε θαυμασὰ.

16. Ὄψον[αι ἔθνη καὶ κα[αισχυνθήσον[αι, ἐκ πάσης τῆς ἰσχύος αὐτῶν, ἐπιθήσεσιν χεῖρα ἐπὶ σόμα αὐτῶν.

Ver. 15. *And according to the days of thy departure out of Egypt, ye shall see marvellous things.*

16. *The nations shall see, and be ashamed of all their might: they shall lay their hand upon their mouth.*

This

This is the verſion from the Septuagint, and is ſurely more clear than that in our Bible ;—where we read,

Ver. 15. *According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.*

16. *The nations ſhall ſee and be confounded at all their might: they ſhall lay their hand upon their mouth.*

But both perfectly agree in ſhewing, that the limited time,—*the days of the departure out of Egypt;—the four hundred years*, mentioned in Prophecy to *Abraham**, were to be underſtood as *typical* of the time appointed for the final deliverance of *Abraham's* poſterity, and of all mankind, from that dreadful bondage of ſin, and its ſad conſequences; of which the bondage in Egypt was but a type.—And if ſo, then reckoning from the flood A. C. 2348, for a period of 4300 years;—a period framed *according to the days of the departure out of Egypt*; which was at the end of 430 years †, it will bring us down to A. D. 1952.

* Geneſis, chap. xv. ver. 13.

† Exodus, chap. xii. ver. 40.

And

And taking the Prophecy in round numbers of 400 years, according to the original delivery of it to *Abraham*;—then from the time of the Calling of *Abraham*, and from the beginning of his ſojourning, A. C. 1921, four thouſand years brings the duration of the time down to A. D. 2079.—Together with which remark however, we ought to take into conſideration, that we are aſſured, from the words of Our Lord Himſelf*;—that in the latter end,—*the latter days of trouble and great diſtreſs ſhall* BE SHORTENED;—a conſideration, which will lead us to look to a ſtill ſhorter period;—perhaps even to a period nearly approaching to a ſpace ſomewhere between A. D. 1800 and 1900.

And indeed many other prophetical computations bring us to the ſame expected chronological point:—a point of time, *when* will at laſt be fully and gloriouſly accompliſhed that promiſe made originally to *Abraham*; according to the account given of it by *the Apoſtle*.

Romans, chap. iv.

Ver. 13. —— *that he ſhould be the heir of* THE WORLD.

—— τὸ κληρονόμον αὐτὸν εἶναι τῦ κόσμυ.

* Matthew, ch. xxiv. ver. 22. Mark, ch. xiii. ver. 20.

Ver. 18.

Ver. 18. —— *who againſt hope believed in hope, that he might become the* FATHER OF MANY NATIONS.

—— πατέρα πολλῶν ἐθνῶν,

where we may obſerve the word ἐθνῶν *(nations)*,—muſt refer to *other nations* than the Jews;—and according to its uſual interpretation, and meaning, even to nations of *the Gentiles*.

Then alſo will be fulfilled in their fulleſt extent, thoſe words of Our Bleſſed Lord Himſelf; that

Matthew, chap. v.

Ver. 5. *The meek,—ſhall inherit the* EARTH.

Κληρονομήσουσι τὴν γῆν.

Which words could never imply merely a reference to that great bleſſedneſs alone, of their reward and bleſſing in *heaven* above.

And then alſo ſhall come to paſs, in the completeſt manner, that full extent of Divine Knowledge foretold by the Prophet.

Jeremiah, chap. xxxi.

Ver. 34. *They ſhall teach no more every man his neighbour, and every man his brother; ſaying,*

*ſaying,*—KNOW THE LORD: *for they all ſhall know ME, from the leaſt of them unto the greateſt, ſaith* THE LORD:—*for I will forgive their iniquity, and I will remember their ſin no more.*

Whilſt, therefore, we are taught to wait for ſuch a glorious ſtate of things, to take place, *even upon earth, after* our Lord's ſecond advent;—we ſhould be careful to attend minutely to the whole tenor of the words of Sacred Writ, *as taken together in one coinciding point of view,* with regard to the ſtate of things to exiſt *juſt previous* to His ſecond coming.

And ſo conſidering them, it appears to me that thoſe words are not compatible with the idea that there ſhould be ſuch *a total falling away,* before the ſecond coming of THE MESSIAH, *that no one ſhould be found believing.*

It ſeems in ſhort, to be no more conſiſtent with fair and juſt interpretation, of the Divine Words of Holy Scripture, to infer that *all the whole world* will *become utterly apoſtate,* before the ſecond coming of OUR LORD,—than to infer, that *all the world will be converted,* and become Chriſtian before that glorious advent.

The

The facts propheſied of ſeem rather moſt plainly to be;—that there will indeed have been, on the one hand, a moſt *dreadful and ſhameful apoſtacy* amongſt all nations;—and that nevertheleſs, on the other hand, the *ſound** and *tidings of the Goſpel will have ſo gone forth into all the earth*; that it will indeed have been preached more or leſs in all regions in ſome degree†; as we now find to have actually been the caſe:—that the number of ſincere, apprehenſive, and enlightened Chriſtians that ſhall remain, will however be few, and ſcattered upon the face of the earth;—but that there ſhall, nevertheleſs, both be *thoſe*, who *enduring to the end ſhall be ſaved*‡;—and alſo thoſe, who, though the Goſpel had for a time been preached unto them in vain, ſhall yet, at laſt, above all others, *remember themſelves*§, *and turn unto* THE LORD.

* Romans, chap. x. ver. 18.
† Matthew, chap. xxi. ver. 14.
‡ Matthew, chap. x. ver. 22. chap. xxiv. ver. 13.
§ Pſalm xxii. ver. 27.

## XII.

# A NOTE

CONCERNING

THE USE, AND MEANING, OF THE WORD

## ΣΗΜΕΙΟΝ.

XII.

A NOTE

concerning

THE USE AND MEANING OF THE WORD

SYMPATHY.

## No. XII.

# A NOTE

CONCERNING

## THE USE, AND MEANING, OF THE WORD ΣΗΜΕΙΟΝ.

REFERRING TO

Vol. I. p. 189, and Vol. II. p. 173, Octavo Edition;

AND TO

P. 121 and 448, in the Quarto Edition.

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IN the preceding pages of these Volumes, the words Σημεῖον, and Σημεῖα, have been considered as meaning, in one place in the Book of *Genesis* *, *Standards* for measuring of time;

* Genesis, chap. i. ver. 14.

and in another place, in the Book of Revelations *, as meaning *Standards of profeſſed and prevailing opinions*, (ſet up by preſumptuous men,) miſleading the world, and preparing its inhabitants to be the inſtruments of miſchief, and deſolation.

And, in this latter ſenſe of the word, theſe opinions have been conſidered as proceeding originally from principles of Atheiſm, which came forth, with increaſing ſubtlety, *in three ſucceſſive periods*:—in the time of the firſt *Roman empire*;—in the time of the higheſt *prevalence of Popery*;—and in the time of the ſpreading of the doctrines, and *religion of Mahomet*;—and which, therefore, might emblematically, with great propriety, be deſcribed as three diſtinct unclean noxious reptiles, proceeding from three diſtinct, furious emblematical figures.

Thoſe pages were written in the year 1797; and publiſhed in 1798;—and we have moſt unqueſtionably now lived to ſee the *dire effect* of the dread combination of thoſe doctrines, and opinions, *ſince that time*, ſtill more effectually brought to operate in all the ſhapes, and manners, and under all the various denomi-

* Revelations, chap. xvi. ver. 14.

 nations

nations, in which ſuch effect could almoſt *poſſibly* be felt.

And theſe *three* ſucceſſive *ſpirits* of atheiſm, —which ſeem to have been deſcribed emblematically in the Book of Revelations, on the pouring out of the Sixth Vial, as having *previouſly proceeded out of the mouth of the dragon*;—and *out of the mouth of the beaſt*;—and *out of the mouth of the falſe prophet*;—and as afterwards producing their worſt effect by ſetting up preſumptuous *dogmas*, as the only *ſtandards* of ſound judgement; ſeem *now* to have indeed effected, what it was ſo direfully propheſied they ſhould effect;—namely, the gathering of the people, and nations, in the Chriſtian world, together, into *Armageddon*;—or into *a ſtate of* moſt horrible *confuſion*, and blood-ſhedding.

In addition then to the obſervations already made;—and as a further proof of the word Σημεῖον being with propriety ſo interpreted, as to mean *the profeſſion of an opinion*, or *the adopting an opinion*, as a *Standard* to reſort to, by way of teſt, or *token*, of certain ſuperior attainments;—and as *a token* of union of thoſe who are ſuppoſed to be *enlightened minds*, in one and the ſame cauſe;—it may be uſeful to

remark, that the word is *ſo* uſed even with regard to *the rite, or token of Circumciſion*;—as a TOKEN of the ſuperiority of the *Iſraelites* to other nations;—and is alſo *ſo uſed*, with regard to the *rites of the great Jewiſh feſtivals*;—and with regard to *the advantage of having Prophets, and the aſſiſtance of their doctrines*;—as being all of them TOKENS *of Iſraelitiſh union in the fear of God*; and of Iſraelitiſh ſuperiority, and advantage:—whilſt all theſe were acknowledged as *Standards*, and *tokens*, whereby that whole nation were diſtinguiſhed to be the people of God.

Thus we read, in the Book of *Geneſis*, when it pleaſed GOD to eſtabliſh His Covenant with *Abraham*, and to appoint the external typical rite * of Circumciſion.

Chap. xvii.

Ver. 11. Καὶ ἔσαι ἐν σημείῳ Διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν.

Ver. 11. *And it ſhall be* A TOKEN *of the Covenant betwixt me and you.*

That is, it ſhall be a *ſtandard*, or proof whereby it ſhall be known, that the poſterity

* See Romans, ch. ii. ver. 28, 29.

of *Abraham* do profeſs to have adopted the ſame faith, and hope, and reliance on God's promiſe, with *Abraham* himſelf.

And in the Book of Pſalms, we read,

Pſalm lxxiv.

Ver. 5. *Thine adverſaries roar in the midſt of thy congregations: and ſet up their banners for* TOKENS.

Or as it is rendered in the Septuagint; where it is verſe the 4th.

Ver. 4. Καὶ ἐνεκαυχήσαντο οἱ μισοῦντές σε ἐν μέσῳ της ἑορτῆς σου· Ἔθεντο τὰ σημεῖα αὐτῶν σημεῖα.

Ver. 4. *They that hate Thee have riotouſly exulted in the midſt of Thy feſtival. They have ſet up* THEIR TOKENS (*of union*) *as* TOKENS.

And we read again at ver. 10.

*We ſee not* OUR TOKENS,—*there is not one prophet more:—no not one is there among us, that underſtandeth any more;* or, in other words, *that is able to interpret prophecy any more.*

Or as it is rendered in the Septuagint, where it is verſe the 9th.

Ver. 9. Τὰ σημεῖα ἡμῶν οὐκ εἴδομεν·
Οὐκ ἔστιν ἔτι προφήτης, καὶ ἡμᾶς
ὃ γνωσεται ἔτι.
*We ſee not our tokens, (or ſtandard proofs of our advantages;)*
*There is not a prophet more,—and as to us, there is nothing ſhall be known more.*

That is;—we ſee not now the *ſtandard ſigns*; and *tokens*, of our being the *people of God*, in the exiſtence of Prophets among us; or of thoſe who rightly apprehend, and underſtand their words and ſentiments.

Theſe inſtances appear to me of ſufficient weight, to afford us a proper apprehenſion of the meaning of the word Σημεῖον, in that remarkable verſe in the Book of Revelations;

Chap. xvi.

Ver. 14. Εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συνα-

συναγαγεῖν αὐτὲς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τῦ Θεῦ τῦ Παντοκράτορος.

Ver. 14. *For they are ſpirits of dæmons, working wonders, (or ſetting up, and eſtabliſhing Standards,) which go forth unto the Kings (or Kingdoms) of the earth, and of all the habitable region, to gather them together to the war of that day,—the great day of* GOD WHO HATH DOMINION OVER ALL.

Ver. 16. Καὶ συνήγαγεν αὐτὲς εἰς τὸν τόπον τὸν καλέμενον Ἑβραϊςὶ Ἁρμαγεδδών.

Ver. 16. *And he gathered them together into a place, (or ſtate,) called in the Hebrew tongue Armageddon, (or a ſtate of confuſion, and ſlaughter).*

But even if this tranſlation, and interpretation of the word ſhould be objected to; and it ſhould yet be thought that the word can with propriety only mean *ſomething wrought wonderfully*, as a ſign or proof of ſuperiority; ſtill I muſt venture to add, as a circumſtance that deſerves to be attended to; and not to eſcape our obſervation, even when the word

is

is confined to ſuch ſenſe alone;—that the very *ſame perſons*, who have been amongſt the chief inſtruments of promoting *Atheiſtical*, and dangerouſly-refined metaphyſical *opinions*, and ſuch as have become moſt prevalent; have been, in ſome inſtances, the *very ſame* who have produced to the world *the moſt wonderful* diſcoveries of the powers of nature (as they are called;)—and the moſt wonderful philoſophical experiments,—that have ever been performed;—even the moſt curious *phænomena of electricity*;—of the effects *of the fluid of heat, or fire*;—and of the effects *of different kinds of fixed air*.

The very firſt perſon *who brought down lightning artificially from heaven*;—was the very *ſame perſon*, who (as I have been well informed) once wrote one of the moſt blaſphemous little fugitive pieces that ever was publiſhed, intitled An Additional Chapter to the Book of Geneſis;—now well loſt:—and the very ſame perſon, who by his very curious philoſophical experiments, obtained influence, in France, to ſow thoſe principles which have produced ſuch tremendous effects.

And in that very country too, the *ſame perſons*, who exhibited the moſt wonderful diſcoveries

diſcoveries to the world, concerning *the element of fire*,—and concerning *the properties of fixed air*;—were *thoſe* who were foremoſt in ſpreading *avowed infidelity*;—one *of whom*, a moſt diſtinguiſhed man, has ſince ſuffered by the guillotine.

I am well aware, that this obſervation may by ſome perſons be deemed *fanciful*:—but let it be conſidered, that every *emblematical* prophetical writing, is actually an addreſs *to the fancy*, and *to the imagination*;—(inducing it to find out the right emblematical interpretation, in the correſpondency of images of *the fancy and imagination*;)—as well as an addreſs to the moſt comprehenſive and moſt energetic exerciſe of the underſtanding;—and that the *emblematical* words of *Prophecy*, like thoſe of *Parables*, can never be rightly apprehended, without a conſiderable effort of the powers of imagination; (even to a degree that may by ſome be deemed *mere fancy* indeed;) joined to the moſt diligent effort of cautious reaſoning.

Let it be conſidered,—that uſing both properly;—the one will ever aid, and controul the other;—but that, *in emblematical interpretation*,

*tation*, truly, the one cannot be of ſervice without the other.

And let it be conſidered, that in attending to the important hieroglyphical communications of Prophecy; all that can be done, is for the honeſt mind to exert its utmoſt powers, in the fear of God:—and to leave Truth alone to prevail, *by degrees*; and by ſuch means as can ariſe only like the dawning of diſtant light;—after as ſcrutinizing an examination as can be made fairly, by every means, from every quarter;—without daring to impoſe raſh conceits; or giving weight to a mere *ipſe dixit*, from any one;—or too haſtily truſting even to the convictions of one's own heart.

Let it further be conſidered, that it is one peculiar badge, and property of *true Prophecy*;—that, when once it comes to be applied rightly to the proper, and truly deſigned period of time, foretold and deſcribed by the Inſpired Prophet, that the emblem uſed, ever fits exactly, and applies cloſely, as a type to its archetype;—*not in one point or feature only, but in all*;—not merely in the alluſion to the great outlines of the *civil hiſtory* of the deſigned age, or period;—but generally

generally in an alluſion to all the *concomitant circumſtances*, and characteriſtick marks of the period:—and therefore, that thoſe *concomitant circumſtances* (whatever they be) ſhould be attended to,—as well as thoſe *great events*, that either raiſe up, or break down Empires;—or that ſupport, or rebuke the *People of God*.

And I cannot but add to theſe remarks, concerning the dread effects of the ſpirit of *Atheiſm*, which, ariſing originally from *three great ſources*, has now ſpread its direful influence ſo wide in the world;—that it has hardly been enough conſidered, how fatal the indulging *a ſpirit of irony*, and *burleſque*, (which has ever been the great weapon of *Atheiſm*,) is to the cauſe of Truth.

It may ſometimes, (though, ſurely very rarely) have been employed to fence againſt evil, and preſumptuous errour:—but it has, moſt unqueſtionably, been one of the chief engines, by which, both in printed publications, and on the ſtage, the greater part of *that miſchief* has been ſpread, which has now ſo dreadfully deluged the earth.

XIII.

## XIII.

# A DISSERTATION

CONCERNING

THE COMBINED EFFECTS

OF

GRAVITATION,

THE ATTRACTION OF COHESION,

AND

THE CENTRIFUGAL FORCE,

ON OUR EARTHLY GLOBE.

XIII.

# A DISSERTATION

CONCERNING

THE COMPARED EFFECTS

OF

GRAVITATION,

THE ATTRACTION OF COHESION,

AND

THE CENTRIFUGAL FORCE,

ON OUR EARTHLY GLOBE.

No. XIII.

# A DISSERTATION

CONCERNING

## THE COMBINED EFFECTS

OF

## *Gravitation, the Attraction of Cohesion, and the Centrifugal Force, on our Earthly Globe:*

REFERRING TO

Vol. II. p. 417, in the Octavo Edition;

AND TO

P. 611, in the Quarto Edition.

WITHOUT presuming (as has too often been done by Philosophical Writers,) to assert any thing more concerning the *actual existence*, and precise nature, of the Powers of *Gravitation*, and *Attraction*, beyond what

Sir Iſaac Newton himſelf has ſo cautiouſly aſſerted,—we may venture to affirm, that it has pleaſed The Almighty Creator, from the beginning, to endow all the particles of matter with certain properties, which by uniform and invariable laws, act conſtantly, as if they were always *drawn* towards one another with a certain force, at certain diſtances; —a force, regularly increaſing, or diminiſhing, in an exact proportion, according to the diminution, or increaſing of the ſquares of the diſtances;—whether *that force* be an actual *drawing* of them one towards another;—or an external *propelling* of them one towards another;—or the conſequence of any other *hidden ſpring*, or *principle of motion*.

In other words, we may affirm;—1ſt, that any particle of matter, in open ſpace, has a tendency towards the earth, or towards any aggregate maſs in open ſpace, with a force (from whatever cauſe it proceeds), which differs, at different diſtances, *inverſely as the ſquares of thoſe diſtances* from the centre of gravity of ſuch maſs.

And, 2dly; that the *momentum*, or actual force, with which any particles, or any combinations of particles of matter move, is *compounded*

*pounded of their velocities, and quantities of matter*;—or in other words,—is increaſed, in juſt the proportion that is ſhewn, by multiplying the quantity of matter (when *doubled*, or *tripled*, or *more*,) by the velocity, (when *doubled*, or *tripled*, or increaſed in any degree.)

Hence, therefore, however, or whenever, this wondrous maſs of our terraqueous globe was formed;—whether on the firſt creation of matter itſelf; and on the firſt immediate *Divine fiat* that produced ſuch properties in matter as *Gravitation*, and *Attraction*;—or whether in the proceſs of long revolving ages afterwards; ſtill we have reaſon to form philoſophical concluſions, in the following manner:

Firſt.—That if a maſs, *without form, and void*, (as the Holy Scripture deſcribes it) *,—*a chaos*, or mere maſs of looſe floating particles of matter, did firſt exiſt, as the *embryo* of our earth;—that then, on the power, and principle of motion, which we call *gravitation*, and *attraction* taking place, each particle would *begin to move* towards any one part, *where* the

* Geneſis, chap. i. ver. 2.

greateſt number of any others ſhould be found gathered cloſer together; that is unqueſtionably ſomewhat towards the *inner parts* of the maſs.

As for inſtance, in F. 10, Pl. $\frac{IV}{4}$ the particles at (a b d e f g)—and at (1. 2. 3. 4. 5. 6.)—would all begin to move towards (h i k l m n.)

But as (a) had a greater ſpace than (1) to paſs through, before it reached (h) or (o); and as the velocities of bodies falling, or moving towards the ſame place, by that power which we call *gravitation*, increaſe regularly;—inſomuch, that the bodies are *uniformly accelerated*, as they advance forward;—and the ſpaces deſcribed *will have increaſed juſt as the ſquares of the times in which the bodies have moved*;—it follows that the velocity of (a) muſt have been ſo increaſed, before it reached (1), or (h), that it muſt have overtaken both (1) or (h) before they all reached (o).

And what is true of the particles that were at (a 1 h o,) will alſo be true of thoſe at (b 2 i p); and of thoſe at (d 3 k q); and of thoſe at (e 4 l r); and of thoſe at (f 5 m s); and of thoſe at (g 6 n t); and in like manner, of all thoſe others, that were

were in the whole of the higher, or more exteriour parts of the great chaotic maſs:—and, therefore, it ſhould ſeem, that at ſome certain diſtance or other, from the centre, all around, they muſt have become ſo crowded together, as to form a greatly condenſed maſs, obſtructing, even by its own denſity, its own deſcent any further towards the centre.

For particles once beginning to cloſe upon each other, on their continuing to approach towards one common centre (c) of an whole aggregate maſs; muſt not only firſt proceed to move towards that common centre, for a ſhort time, with a more increaſed momentum; but their aggregated ſolidity muſt alſo ſoon become ſo increaſed, that ſomewhere or other, before they can poſſibly reach that centre, as at (o p q r s t), or perhaps ſtill nearer (c), at (7, 8, 9, 10, 11, 12,) a denſe *ſolid ring* in each ſection of the ſphere, or rather a *ſolid ſhell* round the whole, muſt be formed, that can itſelf fall no lower; and muſt therefore ſtop, all other particles in their way, that were ſtill continuing to fall from the higher parts.

Whilſt as to the particles that were in the interiour parts of ſuch ring, or ſhell, nearer to the centre (c), we may fairly conclude, that

they would, even from the firſt, remain nearly quieſcent, and have had little or no motion at all; being at moſt only moved a little towards one ſide or other occaſionally, as any of the exteriour parts of the chaotic maſs became in any part denſer than another:—and that, at laſt, when a denſe ſurrounding *ſpherical ſhell*, was once formed, at any diſtance from the centre, then theſe interiour particles would either remain in perfect quietude, (thoſe at the centre having no gravitation at all, and the reſt being acted upon by contrary attractions in a certain proportion to their diſtance from the interiour ſurface of the ring;)—or elſe (which we may much more philoſophically conclude to be the caſe,) the particles neareſt to the interiour ſurface of the ring, would firſt be attracted, and drawn to adhere to it; and the reſt, from the centre upwards, would, in a certain degree, follow in order.

And as, in truth, each large individual *portion* of the ſhell, would have an attracting power, in proportion to the ſquare of the diſtance inverſely, from *the centre of gravity of that portion of the ſhell*, bodies *within* the ſpherical cavity, would as it were fall down, and in reality gravitate towards it, by ariſing upwards,

upwards, from the centre; juſt as particles of matter, on the *outſide*, gravitate, by falling down, from the higher parts of our atmoſphere, towards the ſurface of the earth;—and if any living beings were to be there exiſting,—*Antipodes* might reſt, and ſtand on the interiour *concave part* of the ſhell, juſt as well, as on the oppoſite points of the convex ſurface.

All this, it ſhould ſeem, would have been the caſe, even ſuppoſing the particles of the chaotic maſs to have been endowed only with the power called *gravity*, or *attraction*;—and ſuppoſing it to have had no *rotatory motion* round any axis.

But the reality of a ſolid hollow ſhell being formed, will appear much more ſtrongly, if we further conſider, that no ſooner do particles of homogeneous matter *touch* each other, than that other power, called the *attraction of Coheſion* (which we find Almighty Wiſdom has ordained) takes place;—whoſe law, or force of action, (whatever principle it ariſes from) Sir Iſaac Newton, and experimental philoſophers, have found to be ſo much greater than mere gravitation, that it even acts inverſely *as the cubes of the diſtances*; inſtead of being only, like *gravitation*, inverſely *as the ſquares*.

This power, therefore, once beginning to take place, would undoubtedly, in the firſt inſtance, cauſe a ſolid ſhell to be formed *ſooner*, than otherwiſe it would have been;—that is, *at a further diſtance from the centre;*—becauſe when once ſome few particles had begun actually *to coaleſce*, they would, by the ſuperiour attraction of ſuch a *beginning* ſolid maſs of more increaſed quantity of matter, cauſe other deſcending particles *the ſooner* to adhere to them;—and in the next place, alſo, by the increaſed vaſt ſolidity of a ſhell ſo formed, in conſequence of the attraction of coheſion, it would the ſooner and more powerfully cauſe the floating particles, *within the concavity*, to fall back, towards the interiour concave ſurface of the ſhell.

Thus, therefore, we may venture to conclude; that if by the power of *gravitation* alone, a ſhell would have been formed as in Fig. 11, Pl. $\frac{IV}{4}$ at (7, 8, 9, 10. 11. 12.);—by the power of *gravitation*, and of the *attraction of coheſion* conjointly, it would come to paſs, that a ſolid ring would rather be formed at (o p q r s t).

But this is not all:—for it is well known, that the earth has *a rotatory, diurnal motion* round

round its own axis.—And, as *day* and *night* are mentioned, in the Sacred Writings, as having begun with the very *firſt fiat* proceeding to the formation of this globe of earth, we may be aſſured, that the whole maſs had *a rotatory motion* at that time; from whatever cauſe Divine Wiſdom cauſed it to ariſe:—and if ſo, then ſuch *rotatory motion* muſt have been attended with its well known conſequence upon every particle of matter, a *centrifugal force*; or a tendency continually to *recede*, and fly off in a ſtraight line, from every point of the circle in which it is revolving; except as far forth as reſtrained by the power of gravity.

This *centrifugal force*, therefore, as ſoon as it began, muſt needs have had a tendency to cauſe all the particles to recede further from the centre, than they originally were; and of courſe would have a tendency to cauſe them to be ſtopped by one another, as they were deſcending by their gravitation, *ſooner* than they otherwiſe would have been ſtopped; and to coaleſce, and unite, by means of the attraction of coheſion taking place, *ſooner* than otherwiſe they would have ſo coaleſced: and of courſe it would cauſe a ſpherical ſhell to be formed,

formed, at a ſtill greater diſtance from the centre, than it would have been formed, by either, or both of the other powers, of *gravitation*, and of *attraction of coheſion*.—And moreover, when once ſuch ſpherical ſhell was formed, would contribute to cauſe the remaining material and fluid particles, *within* the hollow of ſuch ſpherical ſhell, to fly up, towards *the inner concave ſurface*, faſter, and with more momentum, than they would have done by the mere power of attraction *.

Thus, therefore, whereas *gravitation* alone

* With regard to the *preciſe place*, where any ſuch *ſpherical ſhell* would be formed;—it ought to be born in mind, that nothing ever was or could become a finiſhed created work, ſolely by what are, to us externally, the obvious powers of nature, ordained by the GREAT CREATOR to actuate matter;—but that there ever is left, unqueſtionably, the operation of ſome *hidden Divine fiat*,—(ſome *plaſtic power*, as it was called by dawning philoſophy,)—that has controuled the whole;—ſome *over-ruling preſent influence*, that moſt undoubtedly did controul the whole; even in the formation of *the earth itſelf*, as much as in the formation of *a plant*:—and to which we ought awfully ever to have regard;—though we may indeed perceive ſomewhat of *the external mode of operation* of the powers employed; both in the forming the ſhell of an *almond*, or of a *peach ſtone*; or of a *cherry ſtone*;—as well as in the formation of the magnificent ſhell of the earth itſelf.

might

g

m

e

b.

f

Fig. 11.

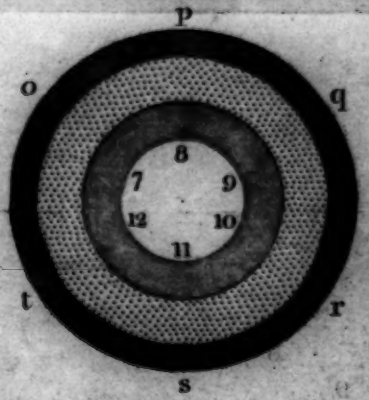


Fig. 12.

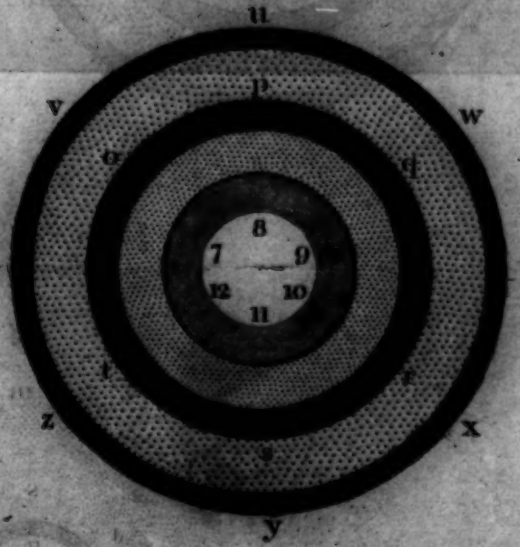


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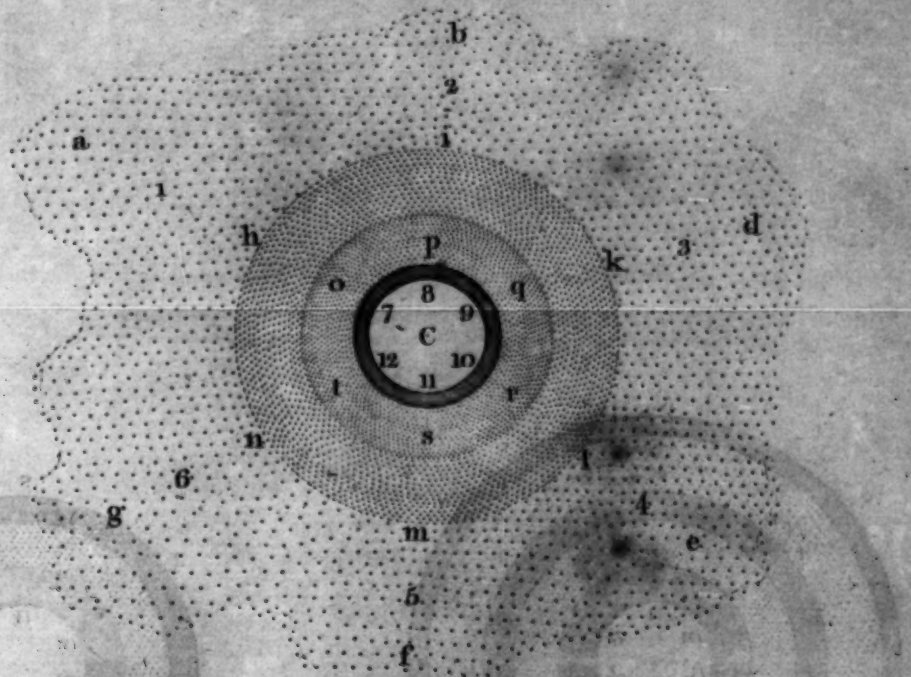
Fig. 10.



might have formed a ſhell, as at (7. 8. 9. 10. 11. 12.) Fig. 12. Pl. $\frac{IV}{4}$;—and *gravitation* and *the attraction of coheſion* conjoined, might have cauſed that ſhell to have been at a further diſtance from the centre, as is ſhown by the ring (o. p. q. r. s. t,) in the ſection of the ſpherical ſhell;—the three powers of *gravitation*, *attraction of coheſion*, and *centrifugal force*, all united, might cauſe the firſt conſolidation, and the *whole ſhell*, to be at a ſtill greater diſtance, as at (v. u. w. x. y. z.)

In ſhort, juſt at ſuch a diſtance from the centre, that the power of gravity towards the centre, might exactly *counteract* the centrifugal force at the equator, with as nice proportion as the power of gravity is counteracted by the centrifugal force in the orbit of any moon, or planet:—or, to uſe *Kepler's*, and Sir *Iſaac Newton's* mode of expreſſion, ſo that *the ſquare of the periodic time of the ring, at the equator, may be as the cube of its mean diſtance from the centre**.

In

* The action of theſe *three powers* conjointly, will in the ſame manner account for the conſolidation, and alſo for the continuance of *Saturn's Ring*;—a ſort of ſolid ring of moons;—whereon there is the utmoſt reaſon to believe,

may

It deſerves now our further conſideration; that from the combination of all theſe three forces acting conjointly, it will follow, that the moſt interiour part of the ſhell (whatever its thickneſs may be,) muſt be of *a moſt intenſe denſeneſs*, beyond all the reſt.

And ſuch *intenſe denſeneſs* of the interiour part of the ſhell, beyond the common denſity of the earth near its ſurface, will very fairly account for all the phænomena obſerved on making the well-known experiments, with the Pendulum, near the Mountain of *Schehallien*, in Scotland *.

For, to explain this matter a little more fully;—let the great outermoſt circle, Fig. 13, —Pl. V.—repreſent the ſurface of the earth;—and let (m) repreſent the mountain of *Schehallien* and (e p) the pendulum;—which repreſentation will very ſufficiently ſerve for the explanation of what is to be ſaid;—though, in order to render the whole more clear and diſtinct, the hill, and the pendulum, be here

may be inhabitants, on its concave ſurface, on its convex ſurface, and on its flat ſides;—all ſupported thereon, either moving or reſting, by the power of gravitation.

* See Philoſoph. Tranſ. Vol. LXV. p. 532.

unavoid-

unavoidably drawn vaſtly too large in proportion to the diameter of the earth.

The circumſtance of the greateſt importance, in all the obſervations made on *Schehallien* was;—that a pendulum (e p), placed near the mountain, was, by the attraction *of the centre of gravity of the whole maſs of matter in the mountain* (m), drawn much more on one ſide, from the perpendicular direction (e p), than in proportion to the quantity of matter in the whole maſs of the hill, when compared with the quantity of matter in the whole maſs of the earth. For the whole hill is ſo exceedingly ſmall in compariſon of the whole bulk of the earth, that *if the attraction of the hill*, had been only to that of the earth, as the quantity of matter in the hill, to that in the whole globe of the earth, the effect of ſuch attraction muſt have been wholly inſenſible:—whereas, in reality, it cauſed the pendulum *to deviate* 5″,8, from a perpendicular poſition, *towards* the hill *.

And

* The difference of latitudes on the two different ſides of the hill, found by the aſtronomical obſervations, came out greater than the difference of latitude anſwering to the diſtance of the parallels, by 11″,6; which was to be attributed

And it therefore ſhews, that *the attraction of the hill*, or mountain, was *greater*, moſt obviouſly, on account *of the much greater nearneſs of its centre of gravity* to the pendulum, in compariſon of the great diſtance of the centre of gravity of the earth.

Inſomuch; that if we will ſuppoſe, with Profeſſor *Maſkelyne*, the interiour parts of the earth to be *more denſe* than the parts near the ſurface; *and the whole mean denſity of the earth to be about double of that at the ſurface*; then, the effect of the attraction of the whole maſs of matter in the hill, at the *ſhort diſtance* of its centre of gravity from the pendulum, will nearly correſpond with the effect of the attraction of the whole maſs of the earth, at the *great diſtance* of its centre from the pendulum, in the inverſe ratio of the ſquares of thoſe diſtances.

This reaſoning, and this concluſion is undoubtedly moſt philoſophically true; upon *the ſuppoſition* of the globe of the earth being *one ſolid maſs*, whoſe mean denſity is only *double* that near the ſurface; or double that of the

attributed to *the ſum* of the *two contrary attractions*, on the different ſides of the hill. Philoſoph. Tranſ. Vol. LXV. p. 531.

matter whereof the mountain is compoſed.—But our reaſoning will be juſt as philoſophically true;—and will hold good juſt as well;—if we ſuppoſe the earth to be formed of ſuch a mere hollow ſhell, as has been already mentioned in theſe pages, only having the *interiour parts* of that ſhell, as at (f g h k l,) Pl. V. *of much greater denſeneſs, than the double of the denſeneſs of the earth at the ſurface.*

Even Profeſſor Maſkelyne himſelf, is under a neceſſity of *ſuppoſing* the interiour parts of the earth to be, ſomewhere or other, *more denſe* than the parts near the ſurface.—And indeed, if the ſolid part of the earth be a *mere ſhell*, it will follow, from the combined effects of the three powers of gravitation, attraction of coheſion, and centrifugal force, that the parts, ſomewhere in the intermediate ſpace between the concave inner ſurface, and the convex outward ſurface of ſuch ſhell, muſt truly be *vaſtly more* compreſſed, than the parts at, or near either ſurface;—and therefore *vaſtly more* denſe. — And ſuch a denſity, *beyond* that mentioned by the Profeſſor, of the interiour parts of the earth, *ſo ſituated*, will account for the exact proportion of the deviation of the pendulum from the perpendicular, towards

the

the mountain, in conſequence of the attraction of the mountain, and the nearneſs of its centre of gravity, not only as well, but even much more eaſily, than the idea of the whole earth being a ſolid ſphere.

For, if the ſolid part of the earth be *a mere ſhell*:—although indeed for any great diſtances, as for inſtance that of the moon, the diſtance of the earth's *centre of gravity* muſt be computed from the centre of ſuch ſhell, (that is, from the real centre of the earth,)—yet, for any *very near diſtances*, (as the portion of the ſhell next adjoining thereunto muſt have ſo much a greater power of attraction, than the parts of the ſhell on the oppoſite ſide of the globe,) the computation muſt be, *as to its power of acting*, not from the centre of the earth, but only from the centre of gravity of that portion of the ſhell which alone acts more immediately upon any maſs of matter at ſuch *nearer diſtance*.

And therefore;—whereas the effect of the attraction of the mountain to that of the earth, as obſerved by experiment, would correſpond with the inverſe proportion of the ſquares of the diſtances of the centre of gravity of the mountain, and of that of the earth;—

earth ;—*if the whole earth were ſolid, and the interiour parts only about* DOUBLE *the denſity of thoſe near the ſurface:*—that effect of the attraction of the mountain in compariſon of the attraction of earth, as obſerved by experiment, will correſpond juſt as well, with the inverſe proportion of the ſquares of the diſtances of the centre of gravity of the mountain, and of that of the portion of the ſhell more immediately under the pendulum ;—*if the earth be in reality an hollow ſhell, but only the inner parts of that ſhell of ſtill* GREATER DENSITY *than the double of the parts near the ſurface.*

For, ſuppoſing the centre of gravity of the mountain to be juſt under the letter (m); and the centre of gravity of the pendulum to be in the middle of the weight (p), when firſt hanging quite perpendicularly at reſt, then, inſtead of the proportion of the diſtances being as (p m) to (p c), it would only be as (p m) to (p q) or (p r), or to ſome ſuch leſs diſtance ;—and therefore the attraction of the hill would be to that of the earth, not inverſely as the ſquare of (p m) to the ſquare of (p c), but inverſely as the ſquare of (p m) to the ſquare of (p q), or (p r), or ſome ſuch leſs intermediate diſtance.

And this leſſer proportion, would produce juſt the ſame effect upon the pendulum, as the greater proportion of the ſquare of (p m) to the ſquare of (p c), if we do but conceive the denſity of the *inner* ſubſtance of the portion of the ſhell (f g), under the pendulum, to be, in a certain degree, greater than *double the denſity* of the parts near the ſurface.

And, in truth, the conceiving the ſolid part of the earth to be a mere ſhell, will even account for the reſult of the experiment at *Schehallien* even much more eaſily than the conceiving the whole globe of the earth to be ſolid.—For though the effect of the attraction of the whole maſs of matter in the mountain, upon the pendulum, be to the effect of that of the earth, (or rather to that of *the portion of the ſhell*,) which acts principally upon the pendulum, only as the ſquare of (p q) or (p r) to the ſquare of (p m); yet, as *the quantity of matter* in the mountain will bear ſo much a greater proportion to the *quantity of matter* in *that part* of the ſhell which alone can act with any conſiderable effect upon the pendulum, it might be ſufficient to cauſe the deviation from a perpendicular, mentioned in the experiment, even if the denſity of the

 inner

inner part of the ſubſtance of the ſhell were not to be very much greater than *the double* of the mean denſity of the earth near the ſurface.

Whilſt, in all inſtances, the denſer the interiour ſubſtance of the ſhell really is, the ſhorter will be the diſtance (p r) or (p q) of the centre of gravity of that portion of it, which could alone act with conſiderable effect either upon the pendulum, or upon any maſs ſuſpended at ſmall diſtances from the ſurface *.

And hence in reality will ariſe, ſtill further, another important conſequence;—the perfect correſpondency of which with certain well-

* It may further be obſerved;—that if the ſolid part of our Globe of Earth, be indeed a *mere ſhell*;—whatever be its denſity, it will not contain ſo much matter as a ſolid globe of the ſame diameter might do;—and thence it will follow, that the quantity of matter in the hill, *will really bear a greater proportion*, even to the quantity of matter in the whole earth, than it was concluded to do, when the calculation was made, as conceiving the whole globe to be ſolid:—and therefore, even on that account alone, the concluſions in theſe pages, concerning the vaſt interiour hollow cavity *within* the earth, would better agree with the phænomena obſerved, in making the celebrated experiment on *Schehallien*, than the taking it for granted that the whole globe is ſolid.

known natural phænomena, ſeems to prove poſitively that the earth is only *a mere ſhell*:—and that conſequence is, that very Large Birds will be enabled to fly with more eaſe to themſelves in the higher parts of our atmoſphere, than in thoſe nearer to the ſurface of the earth.

For; if our globe of earth be indeed a *mere ſhell*,—then, conſiſtently with the preceding obſervations, although it be true, that at any immenſe diſtance (like that of the Sun, or even of the *Moon*), its effect, in reſpect to *attraction* or *gravitation*, muſt be computed, inverſely as the ſquares of the diſtances *from its centre*; yet, at any very near diſtances from the ſurface, the *firſt rapid diminutions* of gravity muſt be computed, not from a compariſon of the diſtance of thoſe points of diſtance from *the centre of the earth*; but from a compariſon of their diſtances from *the centre of gravity* of the neareſt portion of *the ſhell*:—As at (d) or (b) they muſt be computed, not from the compariſon of the ſquares of (c d) and (c b) inverſely; but from the compariſon of the ſquares of (s d) and (s b) inverſely:—or at moſt of (t d) and of (t b) inverſely;—ſuppoſing the centre of gravity of the part

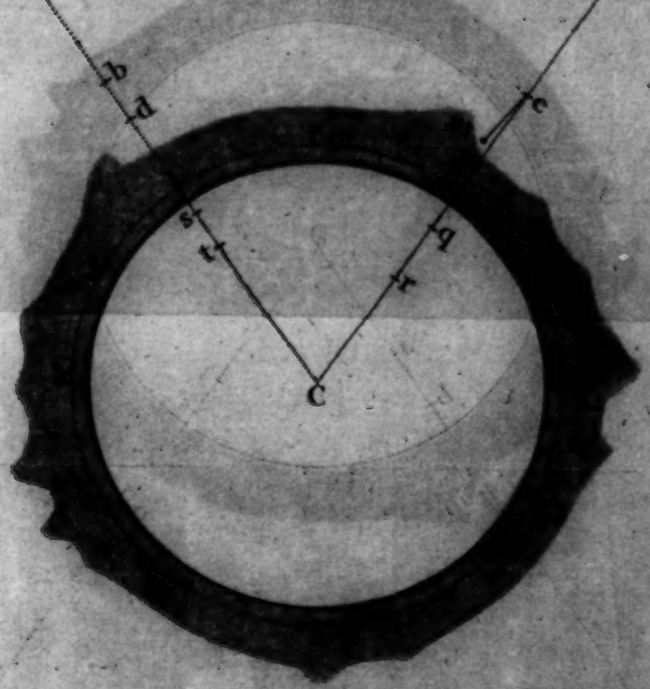
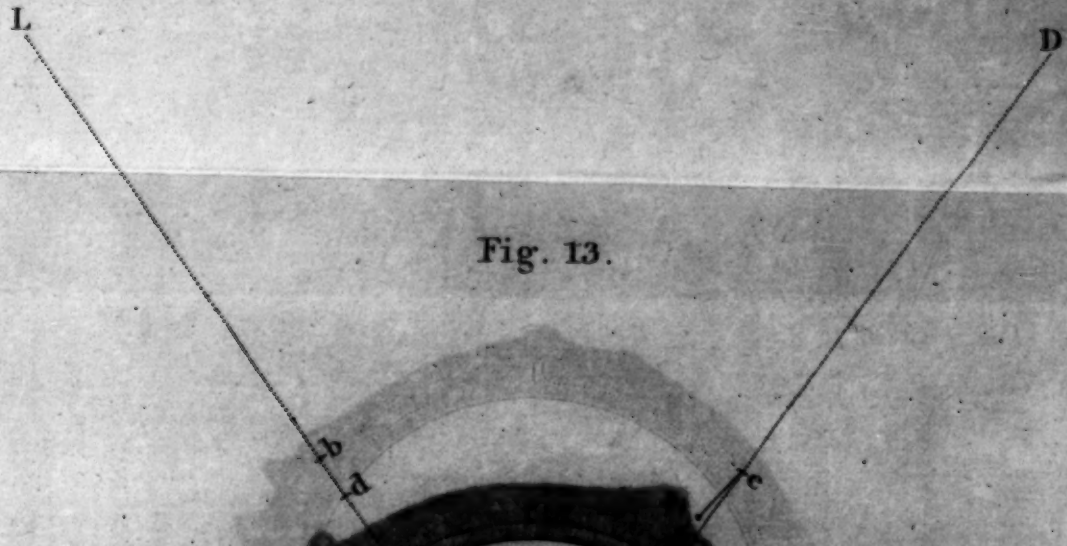



Fig. 13

Published as the Act directs by John Weale, 59 High Holborn, April 1st 1850.

Fig. 13.



of the ſhell (l f) or (k l f p) to be at (s) or at (t);—and therefore the gravitation of bodies, on their aſcending up into the air, from the ſurface, towards (L) or towards (D), will at *firſt diminiſh much more rapidly* than we have been at all accuſtomed to be aware of:—perhaps even more rapidly than the denſity of the air decreaſes;—though afterwards, at greater diſtances, the diminution will be gradually leſs and leſs rapid, till it coincides nearly with the ſquares of the inverſe diſtances from the earth's centre.

This conſideration, perhaps, may account ſomewhat, for the more eaſy aſcent, beyond all that was conjectured, of air balloons:—and it certainly will account for the well-known circumſtance ſtill more ſtriking;—which is, that *the largeſt birds*, as for inſtance, the *Wild Gooſe*; the *Buſtard*; the *Eagle*; the *Vultur*; —and the immenſe *Condor* of America, are ever found to chooſe to fly the higheſt of any birds; and even quite out of ſight.

If the gravitation of their vaſt ponderous bodies, diminiſhed only inverſely as the ſquares of their diſtances from the *centre of the earth*; the diminution, at any height they could ever reach, would be comparatively *ſo ſmall*, that they

would unqueſtionably find more eaſe in flying in a lower, and in a *denſer* atmoſphere, better able, *from its denſity*, to ſupport them.—But if the diminution of the gravitation of their bodies, be in fact *in a much more rapid degree*; as in the proportion of the ſquares inverſely of (s d) to (s b); or of (t d) to (t b);—then they may find ſo much eaſe, *from the diminution of their weight*, in the higher regions; that they may float with much leſs trouble, and leſs exertion of their wings, in thoſe higher parts of the atmoſphere, at (b) than in the region below at (d).

And, if this were not the caſe; it is the greateſt paradox in nature, why a *Wild Gooſe*,—or an *Eagle*,—or a *Condor* *, ſhould fly higher than a *Tom Tit*,—or a *Sparrow*;—or even ſo high.

But if the earth be indeed a *mere ſhell*;—if it be indeed, as the Holy Pſalmiſt expreſſes it, *ſpread out above the waters* †, *and founded upon the floods* ‡;—then in this flying of theſe

* This bird is ſo large, that it will ſeize and fly away with lambs, and will knock down a man with a ſtroke of its wing; yet it ſoars from the higheſt mountains quite out of ſight.—It is deſcribed by Don Antonio d'Ulloa, Vol. I. chap. viii. p. 475.

† Pſalm cxxxvi. ver. 6. ‡ Pſalm xxiv. ver. 2.

ſo great birds, is only a ſtill further manifeſtation of that great WISDOM, which is ſo evident in all the works of GOD.

Now, therefore, we ought, as a concluſion to our obſervations, to remark, that this whole idea of the ſolid earth being a *mere ſhell*, is not only ſo conſiſtent, upon philoſophical principles, with the operations of thoſe powers of *gravitation*, and *attraction*, and of *centrifugal force*, which THE ALMIGHTY GOD hath created, and cauſed to be properties of what we call *matter*; and ſo conſiſtent with theſe *natural phænomena* juſt mentioned;—but that it is alſo more perfectly conſiſtent even with the *preciſe expreſſions in Holy Scripture*, concerning the formation of the earth, than has ever yet been properly adverted to:—and more eſpecially with thoſe words of the divine *Pſalmiſt*, and of *St. Peter*.

Pſalm xxiv.

Ver. 1. *The earth is the Lord's, and all that therein is: the* COMPASS *of the world, and they that dwell therein.*

2. *For he hath* FOUNDED *it upon the ſeas: and prepared it* UPON THE FLOODS.

2 Peter, chap. iii.

Ver. 5. *By the Word of God the heavens were of old, and the earth ſtanding* OUT OF THE WATER AND IN THE WATER,—*(or, out of water and in the midſt of water.)*

Ἐξ ὕδατος καὶ δι' ὕδατος.

For if the earth be in reality a *mere ſhell*, with an ocean of waters on its exteriour ſurface, and alſo ſome ocean on its interiour ſurface; then theſe expreſſions are indeed moſt literally and philoſophically true.

And further; when we read thoſe ſublime words,

Pſalm xcv.

Ver. 4. *In His hands are all* THE CORNERS *of the earth: and* THE STRENGTH *of the hills is His alſo:*

5. *The ſea is His,—and He made it,—and His hands* PREPARED *the dry land:*

we cannot but be led to think, that there is even *a philoſophical reference* to the mighty work of Creation;—by which the ſolid ſhell of the earth was firſt *prepared*, and formed out of the chaotic maſs, as by a ſort of *cryſtallization*;—

and

and then, by the tremendous power of fire, had its exterior ſtrata diſlocated; and reared up, ſo as to form iſlands, continents, capes, promontories, and headlands; thoſe aſtoniſhing *corners of the earth*;—and ſo as to *ſet faſt* the high mountains in their ſtrength; which had been brought forth, only at the appointed time, by Him,

Pſalm lxv.

Ver. 6. *WHO in His ſtrength* SETTETH FAST *the mountains: and is girded about with power.*

Or, as the tranſlation in the Bible has the words:

Ver. 6. *WHICH by His ſtrength* SETTETH FAST *the mountains (being) girded with power.*

And concerning Whom, the Inſpired Pſalmiſt proclaims,

Pſalm xc.

Ver. 2. *Before the mountains* WERE BROUGHT FORTH, *or ever the earth and the world were made*: THOU ART GOD FROM EVERLASTING *.

It

* There cannot remain a doubt, when we duly attend to natural appearances, but that the ſhell of our globe, if it

It remains now only to ſay;—that whatever, in this reſpect, and according to all the foregoing

it was indeed formed by means of the powers of gravitation, attraction of coheſion, and centrifugal force, in the manner that has been adverted to in theſe reflections, muſt *ſince* have been *broken up*, in ſome way or other;—and as it ſhould ſeem by the force of volcanic, ſubterraneous fires.

Nor can there hardly remain a doubt, of its having been ſo broken up *twice*;—once *on the third day*, or period, of the Creation; to produce high † mountains, and the bed of an ocean, in which *Whales* might have their habitation:—and once again, *at the Deluge*, to deſtroy, and overwhelm the old world; and to produce the preſent Continents.

Yet, (I muſt venture to ſay, it appears to me, from the viſible traces that are left of that dread cataſtrophe,) there is reaſon to conclude ſuch breaking up was neither in the manner ſuppoſed by that ingenious and moſt original writer on theſe ſubjects, Doctor *Burnet*;—nor in the manner ſuppoſed by Mr. *Whitehurſt*;—and much leſs in the manner ſuppoſed by Dr. *Woodward*, and Mr. *Catcott*:—but in a manner, that is in more perfect conformity with ſome moſt ſtriking features remaining viſible on the preſent face of our globe; which none of thoſe uſeful Enquirers, though ſo curious, ſeem to have been at all aware of.

They reaſoned *hypothetically*;—but reaſoning, on the contrary, *analytically*, has led me long ſince to form this concluſion.

† Geneſis, chap i. ver. 11.

For

foregoing premiſes may be true of this globe of our earth; may probably be true alſo, in a degree,

For near forty years, with unceaſing attention, enquiries to elucidate this ſubject have been an object of my purſuit:—and the firſt intimations of the chain and mode of reaſoning which I was led to purſue, and of the ideas which led me to it, were ventured by me into the world, and were printed in the Philoſophical Tranſactions, Vol. LVII. for the year 1767, page 44; long before Mr. *Whitehurſt's* book was publiſhed.—Since the printing of that paper, I have continually been purſuing the ſubject *analytically*, both by putting together facts reſulting from every obſervation that I had myſelf any opportunities to make on natural appearances; and alſo, by collecting, and arranging facts, from all the accounts I could meet with of the moſt intelligent Voyagers, and Travellers, and Natural Hiſtorians;—and theſe I ſhould, ere this, have communicated to the world;—endeavouring to place the concluſions reſulting from the whole in the fulleſt and faireſt point of view;—but have been hindered, by the great expence attending the engraving of the numerous drawings, that muſt accompany ſuch a kind of publication.

Whether it will ever be in my power, during the ſhort remainder of life, if my days be yet prolonged,—to accompliſh my wiſh of overcoming theſe difficulties; and of publiſhing the materials I have collected, arranged, and written;—or whether any one, coming after me, will take the trouble, and care, to make uſe of them;—or whether any more able Enquirer will tread in the ſame path, I cannot dare to expect, with any ſanguine hope.

But

degree, of every *other* PLANET, and even of the *Sun itſelf*.

The *exteriour* of every one, is probably a manifeſtation either of *primæval*, or of *reflected GLORIES* of Creation;—the *interiour* of every one, is probably a wide extended cell of *utter darkneſs*.

And, therefore, when Dr. Herſchel thus expreſſes himſelf* :—*Whatever fanciful poets*

But this I will venture to affirm;—that all the external appearances of this our terreſtrial globe, when duly compared and conſidered, do at once bear united teſtimony to the exact truth of the *Moſaical account*; and alſo ſerve for the developement of *a clue*, leading us to apprehend *the concurring operation* of well-known ordained powers of nature, whereby ſuch mighty change might be effected, as has *turned the ſea into dry land*,—has moſt probably cauſed, conſiſtently with all its phænomena, *the variation of the magnetical needle*;—and has ſtamped an everlaſting record of *HIS Divine Power, Whoſe way is in the ſea*†, *Whoſe paths are in the great waters, and Whoſe footſteps are not known*, or rightly adverted to;—and Who, according to the words of one of the moſt inſpired of all the Sacred Writers,—*did cover the earth with the deep* (Ἄβυσσος) *as with a garment*‡;—*and did cauſe the waters to ſtand above the mountains* (ἐπὶ τῶν ὀρέων)—*Who did cauſe them to go up as high as the hills, and down to the vallies beneath*:—*even unto the place that was appointed for them.*

* Philoſ. Tranſ. for 1795, p. 63.

† Pſalm lxxvii. ver. 19. ‡ Pſalm civ. ver. 6. 8.

*might*

*might ſay, in making the Sun the abode of bleſſed ſpirits, or angry moraliſts deviſe, in pointing it out as a fit place for the wicked, it does not appear that they had any other foundation for their aſſertions than mere opinion and vague ſurmiſe; but now I think myſelf authoriſed,* UPON ASTRONOMICAL PRINCIPLES, *to propoſe the Sun as an inhabitable world.*—When he thus expreſſes himſelf,—we may nevertheleſs add,—that an inhabitable *World* it ſeems indeed unqueſtionably to be:—but yet (from all that can be concluded, on aſtronomical, optical, or the moſt truly philoſophical principles,) under ſuch circumſtances, that (whatever analogy it bears to our earth,) it may ſtill be the bleſſed abode, of moſt highly *bleſſed embodied Spirits*, enjoying its exterior glories;—upon its refulgent orb;—and as poſſibly may, at the ſame time, alſo, contain, *within its concave ſphere*, a vaſt abode, where, whatever exiſts, is for a time at leaſt deprived of the ſight of the *Paradiſe of God.*

Theſe certainly are not ſubjects on which we ought to venture any haſty conjectures;—but the analogy may perhaps run through the whole univerſe.

It is by no means needful to connect the

*idea*

*idea of death*, or *of frail mortality*, with that of an *inhabitable world*:—as we are aſſured, if we pay any regard to the *Holy Scriptures*, that *man himſelf* was not naturally *ſubject to death*, before the Fall;—or, in other words, even *when firſt made an inhabitant on earth*.

Though dwelling upon an inhabitable world, he was immortal; till ſin brought death into the world.

*Here*, however, that *laſt enemy death*, doth as yet remain in power;—and we find two very remarkable paſſages, in the Holy Scriptures, beſides thoſe already cited, which lead us to conclude *the interiour part of this globe* of earth to be a Priſon-houſe;—to which his ſad dominion doth, in ſome inſtances, dreadfully lead.

The one is,

Iſaiah, chap. xxiv.

Ver. 22. *They ſhall be gathered together, as priſoners are gathered* IN THE PIT,—*and ſhall be ſhut up* IN THE PRISON, *and after many days ſhall they be viſited.*

Or, as it is rendered by the LXX,

Ver.

Ver. 22. Καὶ συνάξουσιν συναγωγὴν αὐτῆς, καὶ ἀποκλείσουσιν εἰς ὀχύρωμα καὶ εἰς δεσμωτήριον, διὰ * πολλῶν γενεῶν ἐπισκοπὴ ἔσαι αὐτῶν.

Ver. 22. *And they ſhall gather together the congregation of it,* (that is the aſſembly of the wicked inhabitants of the earth, which the Prophet had mentioned in the former verſes,) *and ſhall ſhut them up* IN A STRONG HOLD, *and in a priſon: after many ages there ſhall be a viſitation of them.*

The other paſſage is,

Amos, chap. ix.

Ver. 2. Ἐὰν καταρυγῶσιν † εἰς ᾅδου, ἐκεῖθεν ἡ χείρ μου ἀνασπάσει αὐτούς· καὶ ἐὰν ἀναβῶσιν εἰς τὸν οὐρανὸν, ἐκεῖθεν κατάξω αὐτούς.

Ver. 2. *Though they* DIG DOWN *into hell, thence ſhall my hand pluck them;—and though they climb up to heaven, thence will I drag them down.*

* Concerning the decided meaning of the præpoſition διὰ thus uſed, ſee Vigerus de Idiotiſmis, p. 566.

† The Vatican copy has καταχρυσῶσιν.

XIV.

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# A NOTE

CONCERNING

MAN'S CONSISTING

OF

SOUL, AND BODY, AND SPIRIT.

No. XIV.

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OF

## SOUL, AND BODY, AND SPIRIT;

REFERRING TO

Vol. II. p. 320, in the Octavo Edition;

AND TO

P. 545, in the Quarto Edition.

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IN further confirmation of what has been remarked, concerning the *three-fold diſtinction*, ſo obviouſly pointed out, in many paſſages of Holy Scripture, in deſcribing the nature of man's exiſtence;—and concerning the peculiarly appropriate uſes of the words πνεῦμα, and ψυχὴ, it may be added; that thoſe who have ever been acknowledged the moſt learned, and moſt inſpired Sacred writers amongſt the Jews, and alſo St. Paul, who

had been brought up at the feet of *Gamaliel* *, before he became the choſen, † Holy Apoſtle, ſeem to have adhered to this diſtinction, the moſt accurately.

Thus we read theſe remarkable words in the Book of *Baruch*, as rendered in the Septuagint.

Chap. ii. ver. 17.

Ver. 17. Ἄνοιξον, Κύριε, τὰς ὀφθαλμούς σου, καὶ ἴδε, ὅτι οὐχ οἱ τεθνεῶτες ἐν τῷ ἅδῃ, ὧν ἐλήφθη τὸ πνεῦμα αὐτων, ἀπὸ τῶν σπλάγχνων αὐτων, δώσουσιν δόξαν καὶ δικαίωμα τῷ Κυρίῳ.

*Open, O Lord, thine eyes, and behold;—becauſe thoſe who are dead in the grave, (or in hades) whoſe* SPIRIT *is taken from their bowels, will not give glory and righteouſneſs (or acknowledgement of juſtification) to The Lord.*

And here it may be obſerved the word carefully uſed is πνεῦμα, and not ψυχὴ;—but in the very next verſe the word ψυχὴ is as carefully uſed.

* Acts, chap. xxii. ver. 3.

† Acts, chap. xxii. ver. 14; Romans, chap. i. ver. 1; Galatians, chap. i. ver. 1.

Ver. 18.

Ver. 18. Ἀλλ' ἡ ψυχὴ ἡ λυπεμένη ἐπὶ τὸ μέγεθος, ὃ βαδίζει κύπλον καὶ ἀσθενοῦν, καὶ οἱ ὀφθαλμοὶ οἱ ἐκλείποντες, καὶ ἡ ψυχὴ ἡ πεινῶσα, δώσουσιν δόξαν σοι, κ̀ δικαιοσύνην, Κύριε.

Ver. 18. *But the* SOUL *that is vexed, moſt exceedingly, which goeth ſtooping and feeble, and the eyes that are failing, and the* SOUL *which hungers, will give glory to Thee, and righteouſneſs, O Lord!*

And in the *Wiſdom of Solomon*, according to the Verſion of *the Seventy*, a careful diſtinction is again made, between πνεῦμα and ψυχὴ.

Chap. 15.

Ver. 11. Ὅτι ἠγνόησεν τὸν ποιήσαντα αὐτὸν, καὶ τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργῆσαν, καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν.

Ver. 11. *Becauſe he was heedleſs of Him who made him, and who inſpired (or breathed into* HIM*)* AN OPERATING SOUL*; and implanted in him (or endowed him with,) a* LIVING SPIRIT.

This tranſlation is cautiouſly made as cloſe as poſſible;—and whoever attends carefully to what is ſaid by H. Stephens *, concerning Ἐμφύω, and Ἐμφυτεύω, will plainly perceive, that ἐμφυσήσαντα refers to ſomething, originally extraneous, and foreign, inſerted or *implanted* into another;—and conveys quite a different idea from ἐμπνεύσαντα;—where an idea is rather conveyed of one thing being made actually, and moſt completely, *a part* of another.

And this diſtinction is cloſely adhered to, and followed up, in the ſame Chapter of the Wiſdom of Solomon, ver. 16; where, ſpeaking with juſt deteſtation of idols, the divine author ſays:

Ver. 16. Ἄνθρωπος γὰρ ἐποιήσεν αὐτὰς, καὶ τὸ πνεῦμα δεδανεισμένος ἔπλασεν αὐτάς.

Ver. 16. *For man made them, and he that* BORROWED *his own* SPIRIT *faſhioned them.*

So again in the ſame excellent Book:

Chap. 16.

Ver. 14. Ἄνθρωπος δὲ ἀποκτέννει μὲν

* Tom. iv. p. 287 & 298.

τῇ

τῇ καχίᾳ αὐτοῦ. Ἐξελθὸν δὲ πνεῦμα οὐκ ἀναστρέφει, οὐδὲ ἀναλύει ψυχὴν παραληφθεῖσαν.

Ver. 14. *A man indeed killeth through his malice; and the* SPIRIT GONE FORTH *returneth not; neither doth the* SOUL *that is received up return again, (or become ſubject again to a ſolution in the body.)*

The words in the latter part of this verſe, when cloſely tranſlated, are very remarkable; for ἀναλύει, literally, conveys almoſt *a chemical idea*; being compounded of ἀνὰ and λύω; and ſignifying properly *the* SOLUTION AGAIN *of one thing in another*, or with another.

And they remind us of the words of the prayer of *Elijah*; and of what is ſaid concerning his raiſing the widow's ſon to life.

1 Kings, chap. xvii.

Ver. 21. Καὶ εἶπεν· Κύριε ὁ Θεός μου, ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν.

Ver. 22. Καὶ ἤκουσεν Κύριος ἐν φωνῇ

Ἠλία· Καὶ ἀπεστράφη ἡ ψυχὴ τοῦ παιδαρίου πρὸς ἔγκατον αὐτοῦ, καὶ ἔζησεν.

Ver. 21. *And he ſaid,* O LORD MY GOD, *I pray Thee, let this child's ſoul return into him again.*

Ver. 22. *And the Lord heard the voice of Elijah, and the ſoul of the child returned again* INTO HIS *inſide, and he lived.*

*The Soul* ψυχὴ is ſometimes ſpoken of, as if it might either live, or die;—but not ſo *the Spirit,* for it is only ſpoken of as preſent, or departed, and gone away.

Thus we read concerning ψυχὴ, *the Soul,* in the Book of Pſalms:

Pſalm lxix.

Ver. 33. Ἐκζητήσατε τὸν Θεὸν, καὶ ζήσεται ἡ ψυχὴ ὑμῶν.

Ver. 33. *Seek ye after God, and your* SOUL *ſhall live.*

And in St. Matthew's Goſpel:

Chap. x.

Ver. 28. Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων

ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

Ver. 28. *And fear not them which kill the body, but are not able to kill the* SOUL:—*but rather fear* HIM *who is able to* DESTROY *both* SOUL *and body in hell.*

Whilſt, concerning πνεῦμα, *the Spirit*, we read in Eccleſiaſticus:

Chap. xxxviii.

Ver. 23. Ἐν ἀναπαύσει νεκρῷ κατάπαυσον τὸ μνημόσυνον αὐτοῦ,
Καὶ παρακλήθητι ἐν αὐτῷ ἐν ἐξόδῳ πνεύματος αὐτοῦ.

Ver. 23. *On the reſting of the dead, let his remembrance reſt;*
*And be comforted for him, on the* GOING AWAY OF HIS SPIRIT.

And, if we do but adhere to a cloſe literal tranſlation;—in St. Paul's Epiſtle to the Corinthians, we have the diſtinction preſerved in the niceſt, and moſt emphatical manner;—

where

where the Apoſtle is deſcribing the difference between the two characters, in which either the *animal ſoul*, or the *ſpiritual mind*, is moſt prevalent.

1 Corinthians, chap. ii.

Ver. 14. Ψυχικὸς δὲ ἄνθρωπος ὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστι, καὶ ὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

Ver. 15. Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' ὐδενὸς ἀνακρίνεται.

Ver. 14. *But the* SOULISH MAN *receiveth not the things of the Spirit of God;—for they are fooliſhneſs to him, and cannot be known by him,—becauſe they are ſpiritually diſcerned.*

Ver. 15. *But the* SPIRITUAL MAN *diſcerneth indeed all things; yet he himſelf* (as ſuch) *is diſcerned* (or diſtinguiſhed) *of no man.*

And we have the peculiar character of the *Animal Soul* pointed out in the Book of Eccleſiaſticus, in a manner very much correſponding with thoſe words of the Holy Apoſtle

Apoſtle in his Epiſtle to the Romans, ch. viii. ver. 13.

*If ye live after the fleſh, ye ſhall die.*

The words of Eccleſiaſticus are, according to our tranſlation:

Chap. xviii. ver. 31.

*If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies that malign thee.*

And, in the Greek, the diſtinction of the *animal ſoul* from *the ſpirit* ſeems clearly to be pointed out, in full conſiſtency with the remarks that have been here made.

Ἐὰν χορηγήσῃς τῇ ψυχῇ σε ἐυδοκίαν
ἐπιθυμίας,
Ποιήσει σε ἐπίχαρμα τῶν ἐχθρῶν σε.

*If thou affordeſt to thy* ANIMAL SOUL *the gratification of its deſire,*
*It will make thee a laughing-ſtock to thine enemies.*

And we have, beſides theſe, the following ſtrong inſtances of the diſtinction.

Ezekiel,

Ezekiel, chap. xviii.

Ver. 4. Πᾶσαι αἱ ψυχαὶ ἐμάι εἰσιν, ὃν τρόπον ἡ ψυχὴ τῦ πατρὸς, οὕτως καὶ ἡ ψυχὴ τῦ υἱῦ, ἐμαὶ εἰσιν· ἡ ψυχὴ ἡ ἁμαρτάνσα, αὕτη ἀποθανεῖται.

Ver. 4. *All* SOULS *are mine, in the ſame manner* THE SOUL *of the father, and ſo alſo* THE SOUL *of the ſon are mine:*—THE SOUL *that ſinneth it ſhall die.*

Ver. 27. Καὶ εν τῷ αποςρέψαι ἄνομον ἀπὸ τῆς ἀνομίας αὐτῦ ἧς εποίησεν, καὶ ποιήση κρῖμα καὶ δικαιοσύνην, ἕτος τὴν ψυχὴν αὐτῦ ἐφύλαξεν.

Ver. 27. *And when the wicked man turneth from his wickedneſs which he hath committed, and doth (according to) judgement and righteouſneſs, he hath preſerved* HIS SOUL.

Hebrews, chap. vi.

Ver. 19. Ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν.

Ver. 19. *Which we have as an anchor of* THE SOUL *both ſure and firm.*

Hebrews,

Hebrews, chap. iv.

Ver. 12. Ζῶν γὰρ ὁ Λόγος τῦ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίςομον, καὶ διϊκνέμενος ἄχρι μερισμῦ ψυχῆς τε καὶ πνεύματος.

Ver. 12. *For the Word of God is animated, and energetic, and ſharper than any two-edged ſword; and piercing even to the dividing aſunder both* OF SOUL AND SPIRIT.

2 Corinthians, chap. vii.

Ver. 1. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

Ver. 1. *Having therefore theſe promiſes, O ye who have received ſuch kind good will, let us purify ourſelves from all defilement of fleſh* AND SPIRIT, *perfecting holineſs* IN THE FEAR OF GOD.

Epheſians, chap. vi.

Ver. 18. Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι.

Ver. 18.

Ver. 18. *Praying with all prayer and ſupplication on every opportunity* IN SPIRIT *.

1 John, chap. iv.

Ver. 2. Πᾶν πνεῦμα ὃ ὁμολογεῖ ἸΗΣΟΥ̃Ν ΧΡΙΣΤῸΝ ἐν σαρκὶ ἐληλυθότα, ἐκ ΤΟΥ̃ ΘΕΟΥ̃ ἐϛι.

Ver. 3. Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ ΤῸΝ ἸΗΣΟΥ̃Ν ΧΡΙΣΤῸΝ ἐν σαρκὶ ἐληλυθότα, ϵκ ΤΟΥ̃ ΘΕΟΥ̃ ὐκ ἔϛι.

Ver. 2. EVERY SPIRIT *that confeſſeth* JESUS *to be* THE CHRIST COME IN THE FLESH, *is of God.*

Ver. 3. *And* EVERY SPIRIT *that doth not confeſs* JESUS *as* THE CHRIST COME IN THE FLESH, *is not of God.*

Acts, chap. vii.

Ver. 59. ΚΎΡΙΕ ἸΗΣΟΥ̃, δέξαι τὸ πνεῦμά μϵ.

Ver. 59. LORD JESUS, *receive* MY SPIRIT!

* The words are not ἐν τῷ Πνεύματι, *in the Spirit*, according to our tranſlation in the Teſtament.

2 Timothy, chap. iv.

Ver. 22. Ὁ ΚΎΡΙΟΣ ΙΗΣΟΥ̃Σ ΧΡΙΣΤῸΣ *μετὰ τοῦ πνεύματός σου· ἡ χάρις μεθ' ὑμῶν. Ἀμήν.*

Ver. 22. THE LORD JESUS CHRIST *be with* YOUR SPIRIT.—*Kind favour be with you.* AMEN.

FINIS.

# GENERAL INDEX.

# GENERAL INDEX.

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